The Methodist Woman

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THE Methodist Woman

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Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

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IN THIS ISSUE

It is our custom to make the June issue of *The Methodist Woman* a special issue dealing with Methods of Work as a guidance to leaders in summer schools. See the special list of summer schools on page 25. Plan to attend the school in your conference. Take along this issue of *The Methodist Woman* for resource material. If your society is limited in subscriptions, *be sure that the Methods Section gets into the hands of all your officers.*

OUR COVER

This photograph is from *Three Lions* and the inset through the courtesy of Methodist Committee for Overseas Relief.

OUR WRITERS

Paul Kellogg, Editor of *Survey Graphic.*

Frank S. Mead, Author of *On Our Own Doorstep.*

Loyd F. Worley, Minister of The Methodist Church, Stamford, Connecticut.

Additional articles are by the staff of the Woman's Division and Chairmen of Standing Committees (see inside back cover).

ASK YOURSELF

1. April, May, and June are known as the hungry months in Europe? Why?

2. "Wherever the missionary has found his way, you'll find the best." Locate and explain the statement.

3. Give some of the impressions of a recent visitor to China.

4. A fire in Alaska.

5. Describe the anniversary in Soochow.

6. Describe the Woman's Society meeting in Warsaw.

7. What is the theme of the new programs to begin September, 1948?

8. Where is your conference school to be held this summer? When?

9. What is a positive necessity?

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Food

By PAUL KELLOGG

April, May, and June are known as the "hungry months" in Europe and we bring to our readers this timely message of the editor of *Survey Graphic*.[1]

"GIVE us this day our daily bread."

Nineteen centuries have come and gone since this prayer was first voiced for all mankind. Today, spoken in a hundred tongues, it has become a great charge on human concern "to match world hunger with world food."

We have all heard calls echoing it in the name of undernourished bodies, of parched fields, and demolished livelihoods. We have heard them in terms not only of misery and hopelessness, but of reserves and initiatives that stricken people can bring to bear themselves. And more and more, we have heard calls in the name of young lives and ancient liberties, of mutual aid, economic revival, and renewed footholds for democracy.

Postwar moves of the United States in response to such calls have encountered ominous clashes abroad boding new war and divided counsels at home as to roads to abiding peace. Thus our European Recovery Program has been espoused and criticized, alike, as a means to block Communist domination of Western Europe. More, here and overseas, it has been challenged as a counter stroke by New World capitalism to dominate the Old.

There is another approach, rooted in Roosevelt's call for a modern deliverance—for a new freedom in the Atlantic Charter: *Freedom from Want.* Thus President Truman's call on our granaries last fall was to meet ravages where drought had compounded Nazi conquest.

From the first, Americans generally rallied to the conception that through the Marshall Plan we should hold out help to hard-pressed peoples of Western Europe, so that they can get back on their feet, and choose their way of life untrammeled by foreign coercion or the compulsions of hunger. Here were peoples from whom our freedoms sprang, and as Secretary Stimson put it, we could neither stand apart nor desert every principle by which we claim to live.

One ground urged for unilateral action was that habitual vetoes in the UN Security Council would shelve such succor. At this date, with the Marshall Plan[2] still hanging fire in Congress, the call on Americans, as I hear it, is to see that help gets through now by the one instrumentality which holds out hope that it will not be too little and too late. And thereafter see that help administered hews to Secretary Marshall's aim directed "not against any country or doctrine, but against hunger, desperation, chaos."

With Czechoslovakia and Palestine dividing the headlines, it may seem out of focus to put food high on the agenda of postwar concern. But to plan peace and not reckon with food is to build on quicksand.

Of all the capitals of Central Europe, Prague, in President Benes' words, has had "historic ties with Western civilization." A majority of the coalition cabinet accepted the Anglo-French invitation to Paris last year to study the Marshall Plan—and then rescinded it under prompting from Moscow. This deviation may have set going the chain of external and internal pressures which in February wrote off the independence of the republic. While Communist-inspired strikes in France and Italy failed last fall, inflation and high prices had been their allies, and so long as this tinder for discontent continues, Paris and Rome will be on tenterhooks.

The grievous prelude to partition in Palestine lay in Nazi persecution and extermination of European Jews. Came the British White Paper, spurred by Arab unrest, which shut off their haven of rescue; and since then the banking up of homeless refugees, stripped of their means of livelihood and stopped in their tracks.

In the foreground was the promised "homeland" of this and an earlier exodus. With his Egyptian granaries stocked in fat years ready for the lean, Joseph was the prototype of food conservationists everywhere, and especially of the modern engineers and agriculturists who helped Jewish settlers turn wasteland into gardens.

For erosion can be as deadly as war and Europe is by no means the only continent where hunger presses on life and health. This spring the Food and Agriculture Organization (UN) holds a conference at Baguio, in the Philippines, concerned with shortages in the staff of life for half Asia—rice.

At Cairo, a similar conference brought together representatives from countries in the Near East, not to plan Arab League-Zionist clashes, but to consider as never before what irrigation can bring to desert country; how ancient husbandry can be advanced.

In these regional projects we have glimpses of the world-wide terrain of the FAO—of its evangel of food in the name of peace and plenty and good will among men.

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[1] Editorial in March, 1948, issue, *Survey Graphic*. Special issue devoted to subject of *Food*. Especially fine for secretaries of Supply Work. Fifty cents. Obtainable, *Survey Graphic*, 112 East 19th Street, New York 3, N. Y.

[2] As this issue goes to press, vote on Marshall Plan is being taken. Consult your newspapers for results.

Life in the Outposts

By FRANK S. MEAD

Ask your average American citizen about life in the American outposts — in Hawaii, Puerto Rico, Alaska, the Virgin Islands, and the Canal Zone—and nine out of ten times you'll get a blank stare. Your average American just doesn't know; too many of us just take it for granted that God arrives with the color guard, and that his love and will begin working the minute the Stars and Stripes are run up the flagpole over American-occupied territory. Of course, that isn't so.

The truth is that there is a tremendous gap between the arrival of the color guard and the arrival of the home missionary. Wherever the troops and the traders have gone without the missionary, you'll find the least desirable communities; wherever the missionary has eventually found his way, you'll find the best. That holds everywhere.

Think, for instance, of Puerto Rico. When the Americans took over down there, at the turn of the century, ninety per cent of the land was in the hands of the people; they grew on that land the food that was vitally necessary to their existence. But when Rexford Tugwell became governor of Puerto Rico in 1941, the people owned and cultivated barely ten per cent of the land; the rest was in the hands of a few mainland sugar barons who took all the profit and all the good jobs, and who left the native with the bare-existence jobs and literally "holding the feedbag," on the thin edge of starvation. That is hardly the love and will of God!

Six hundred thousand people live in a colony of huts on the stinking mud flats of San Juan; 7,000 families live in the squatter cabins of El Fanguito. Crowded, unemployed, dispirited, sick—here they are, the prisoners of filth, poverty, vice, and disease, existing on odd jobs, beggary, thievery, and prostitution. A Roman Catholic priest wrote recently that there were 10,000 prostitutes in the streets of San Juan. He may have been guessing; there is no guessing in the statistics showing that thirty-two per cent of the children born in Puerto Rico during World War II were illegitimate children.

What is being done about it? A great deal—at the hands of the missionary. A whole series of land reforms is under way, calculated to give the land back to the people; an educational crusade is in progress, calculated to teach the people how to live on that land. In a number of missionary projects—the Methodists at Vieques, the Presbyterians at El Guachio, the Mennonites at La Plata, and the Brethren at Castaner — the missionary is combining fellowship, faith, and education as a potent antidote to Puerto Rican despair.

Missionary hospitals, clinics, schools, and community projects are working miracles. This *is* the love and will of God.

If you allow for certain variations of locale and population, the picture is quite the same in other American territories. Schools and hospitals are working missionary miracles in Alaska as well as in Puerto Rico, though your average citizen may be blissfully unaware of it. He thinks of Alaska as a great, cold, empty land in which salmon leap the falls and Father Hubbard leaps the glaciers; he knows vaguely that there is a strange individual called the Eskimo roaming around in the snow. What he needs to know is that there would not be a single Eskimo alive in Alaska today had it not been for a little missionary named Sheldon Jackson. And he needs to be taught that the great problems in Alaska now are not problems inspired by nature but by man.

A survey taken recently in the

Eskimo woman and child from Nome

city of Nome disclosed that eighty per cent of the children in that city were infected with tuberculosis; that condition arises out of living conditions among the natives—and out of the white man's neglect of the native! Alaska pours down her collective gullet some $15 worth of hard liquor per person per week; Joe E. Brown came home from Alaska not so long ago to announce over the radio that "Anchorage is the biggest saloon I ever saw!" The city of Ketchikan in one year spent five million dollars on booze, and $130,000 on the education of its youth! Can anyone imagine a healthy Christian society growing out of such social soil as this?

The home missionary and the pastor in Alaska are all but checkmated in fighting this situation, first, because so many of the big liquor men are also big laymen in the churches, and second, because the churches themselves are so

hopelessly divided among themselves. In Juneau, for a population of 6,000, there are no less than seventeen different denominations at work! Add to this the "sects and insects"—the little transient religious groups which filter in to hold spasmodic and highly emotional revival meetings and then filter out again overnight — add these to the others, and you have the picture in focus. What's needed here is a Protestant unity, a united Christian front against the united front of incorporated sin. That unity of spirit must precede any genuine social progress in Alaska—and the missionary is the only individual equipped and ready to bring it about.

In Hawaii there has been written one of the most amazing records of missionary achievement to be found anywhere on the face of the earth; the ambassadors of God, in a quarter of a century, made a backward people literate and put beneath their whole scheme of living those principles of Christian equality, brotherhood, and fair play upon which a good state so depends. But today, the building of the church in Hawaii competes with the building of Mars; this Pacific paradise seems fated to become a bristling American fortress, with the native as the forgotten man. Therein lies the greatest challenge to modern home missions.

As Hawaii, so the Panama Canal Zone: here is a big ditch with a fabulously expensive military reservation stretching along both banks, cursed with the bitterest racial conflict and prejudice to be found anywhere under the American flag. The Virgin Islands are "in the same boat"; Uncle Sam bought them not to enlarge his empire nor yet to lift a backward people; he bought them as a naval insurance policy in the Caribbean, and he has been treating the natives of the Virgins as so many poorhouse inmates ever since he closed the deal.

What we must decide in the United States is whether we are to think of the natives in all these outposts as just so many human sacrifices to be offered up on the altars of national defense, or whether we are to think of them as so many millions of human personalities entitled to the same chances socially and spiritually that we enjoy on the mainland. That is the question! Are these geographical frontiers of ours just so many fortresses, or are they missionary opportunities?

We must have, first of all, a change of attitude, right here at home, concerning the procedure and techniques of American imperialism; we must make up our minds whether these natives are people or puppets. We must build in the outposts a Christian faith that touches all of life, and not isolated segments of it. We shall never save Alaska by building more churches; we must go to work on the explosive social situation in that territory, if we are to build anything that even approximates the kingdom of God. We shall not save Puerto Rico for Christ by instruction in birth control, as some social experts seem to think; that would only make things worse, in the hands of a population most of whom are not yet possessed of sufficient strength in Christian character to use it intelligently.

Yet things are happening on the frontiers, in spite of all this. There is more interchurch comity and co-operation in the West Indies than there is in any state in the Union. There is more religious freedom in Puerto Rico than there is in New Mexico, where the Roman Catholic Church threatens the whole system of free public education. There is more racial tolerance and understanding in Puerto Rico than there is in Harlem, and there are few churches on the mainland to match the Union Church in the Canal Zone.

Ultimately, we must convince the man on Main Street of all this; he is the man we must "sell." He must understand that it is up to him to support the miracle. He must know that every great and good thing that has ever happened to the human race was once no more than an idea in the mind of one man, that every great step humanity has ever taken started with the first courageous step of one man out in front. If we can convince him of that, then we shall discover that there is no dynamite on our doorstep that cannot be made useless with the application of the waters of Christian baptism, and the work of our united hands and hearts.

The more abundant life on our geographical frontiers waits on that, right here at home. The time for Christian forces of the world to march is now! It is upon us.

Children at Suzannah Wesley Home for Children in Honolulu

The Church Carries on in China

By LOYD F. WORLEY

From Foochow I boarded a crowded old United States Army transport plane and went over the mountains in two hours, where it would take two weeks by sedan chair. It was a magnificent day and the scenery was superb. My destination was Nanchang, a city larger than New Haven and located in the bed of a former lake. I was amazed at the size and installations at the airport which is claimed to be the largest in Asia. We were met by a group of missionaries and warmly welcomed at the compound by the Weiss and Gale families. After lunch there was a tour through the immediate school and church properties. I was interested to see three of the famous heifers of the Church of the Brethren grazing in the compound. The mission property here contrasts with that of Foochow in being flat and spacious. Thanks to Crusade funds, a fairly good job has been done in restoration, though for some reason the hospital has not been benefited as yet. This city was seventy per cent destroyed and reminds one of Manila in the number of temporary shacks where people must live.

In the afternoon I visited the whole series of Methodist schools and the Johnson Memorial Church. What a thrill I got to see the name of Lucille Johnson Jones of Stamford as one of the donors on the memorial plaque!

Nanchang was a great UNRRA center, and four fine young men who came out with that group have remained to help in some specific agricultural problems in the area. They are affiliated with the Brethren denomination and impressed me as types of young American manhood which are a credit to our country and our faith anywhere.

The next day was really busy. At 7:30 A.M. I gave a devotional talk to the nurses and staff of the hospital. Then followed a chapel

talk to the Boys' School on "One World—One God—One Savior." Then a shorter address to the Girls' School. Then a tour of Christian centers in the city. The Episcopal institutional church was especially fine. It's churchly atmosphere had been more respected by invaders and looters than some of our barren properties. Our own downtown church has a fine location and is crowded to the doors every Sunday. It houses a splendid daily medical clinic under a Chinese woman doctor. The story of her conversion to Christianity should be included in any collection of missionary tales. I had lunch with an interracial group at the Y.M.C.A. In the afternoon I made a thorough inspection of our hospital. Only a well-built structure would have survived the beating it took from invaders and looters. All electric wiring and plumbing was ripped out ruthlessly for scrap. There is no heat except a little charcoal stove in the operating room, delivery room and nursery. Think of managing a hospital without running water, sewers, or laundering equipment. For washing, it means cold water and hand effort. Some army surplus and UNRRA help make conditions as good as they are.

Next morning a rick-shaw ride across the much-repaired bridge over the Gan River made connections with a train for Kiukiang. It was in this city that my parents had their brief missionary experience. The country through which we traveled was less fertile and more arid than that around Foochow. Once we saw a wild deer a short distance away. As we approached the Yangtze Valley we skirted an unusual mountain range rising abruptly from the level surface. This mountain provides a famous vacation retreat from the summer heat of the humid valley.

My first objective was to visit the last resting place of one of my dearest cousins, Mildred Worley Ward, wife of Bishop Ward. I was guided by Mrs. "Billie" Jones, a Woman's Society of Christian Service nurse in Danforth Hospital. She and her co-worker, Miss Mollie Townsend, wouldn't desert China when the going was hard. They enlisted in the United States Army Nurse Corps and, by being on hand quickly after V-J Day, did a great deal to save hospital property from looters. They were the first Americans to see Bishop Ward after he was released. I took pictures of Mildred's grave and also of the view overlooking the Yangtze with the river Pagoda in the foreground. The final tribute on the stone said truly, "A lovely Christian lady."

Our church has some splendid women workers assigned to Kiukiang but a young married couple is much needed. The Chinese pastors should have some brotherly guidance. Another personnel need is for someone who understands electrical and plumbing work. The hospitals have some surplus equipment which they cannot use, because neither the women nor the Chinese possess the "know-how" to install. How I wished I were mechanically-minded and trained!

Won't some church in America send out a layman for a six-months' period to do some work and give some training where the need is great?

The next day was Sunday and I wanted to look in on some of our religious work in action. First I visited "Children's Church" at the Rulison School. As I came in the children were singing, "Jesus Loves Me," in the Chinese dialect which my mother taught me. The attendance I estimated at 250. After that I looked in on the student church where "Youth Sunday" was in progress and the young people were in full charge. Over 500 were present. Then we went to Hwashantang Church downtown. Sunday school was finishing, but I looked in on the men's class, taught by Mrs. Perkins, and the junior department where there were not seats enough for all the children. About fifty children were standing around three sides of the room. The next downtown church has an especially good location but only part of the walls are standing. It had been directly hit by a shell. The services are held in an adjoining school. When we arrived at the next church they were just ready to sing the last hymn, but they asked me to say a few words which I was glad to do, as Miss Mabel Woodruff interpreted. I noticed an attractively gowned junior choir and I asked them to sing for me. Their director asked them to choose a favorite and there was a lump in my throat and mist in my eyes as their clear, sweet voices rendered in Chinese, "Lord, I want to be a Christian in my heart." It was a vivid illustration of the interracial character of our faith. On the way home we stopped to identify the neighborhood where my parents had lived.

One of the greatest men Connecticut has produced is Dr. Edward C. Perkins, of Hartford, and the Water-of-Life Hospital in Kiukiang. Here was a highly privileged man of means, really converted to Christ's service and giving his all to some of the less privileged. His wife is no less wonderful. Along with his medical and surgical work he is pastor of the English-speaking congregation in the city. I was made to feel at home in the Perkins' household and naturally was glad to accept his invitation to conduct the English-speaking service on Sunday afternoon.

When one is in Kiukiang, he is impressed by the fact that China is in the midst of a civil war. Soldiers are everywhere, and the problem of keeping them and refugees out of church and school property is constant. The first night I arrived a bomb was thrown in the main street, killing three and wounding many. My plane out of Kiukiang was delayed because of war conditions.

All of us have heard of the practice of foot-binding. One of the great contributions of Christianity has been its opposition to this torture, and the revolution of Sun Yat-sen put on the final prohibition. I had almost forgotten it, but in the back country I have noticed many poor old women hobbling around. What a contrast with the schoolgirls playing basketball!

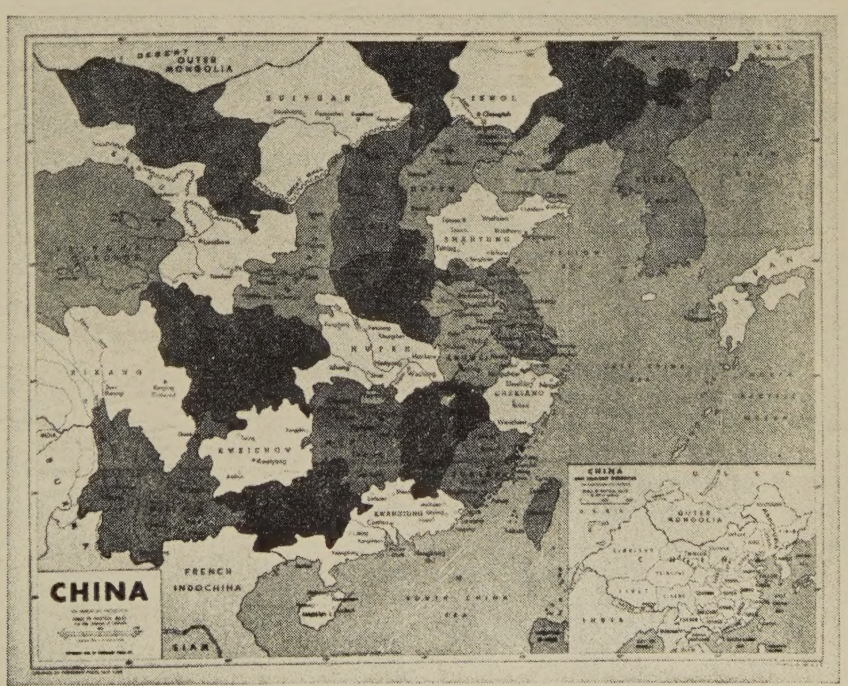
Let me tell you about Dr. Takata of the Danforth Hospital, Kiukiang. He is a Japanese and came with the invading army. He has a Christian wife, a woman whose power should not be underestimated. He has remained through her influence and Christ's to serve a people wronged by his countrymen. He has the respect and love of the Chinese and will stay as long as he is needed. He is the head surgeon and the hospital could not function without him. Like Dr. Perkins, he offers prayer before every operation. His day begins at 6:00 A.M. and he often sees as many as a hundred different patients individually in a day. . . . .

I got the last seat in a plane for Nanking. As we neared this capital city of China I got a good view of its modern layout within the ancient and expensive walls. It is planned for the future. We certainly need a new church in keeping with the position and opportunity. I was met at the airport by Tracey Jones whom we knew in New Haven when he was in his first year at Yale Divinity. He was my host and guide in Nanking.

The session of the Central China Conference — renamed the Mid-China Conference—opened the next day with Bishop Ward presiding.

(*Continued on page 21*)

Political Map of China, size 30 x 24, Obtainable Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. Price, thirty-five cents.



Home News Flashes

In Memoriam

Miss Mary Virginia Cameron, a retired deaconess who lived at the Methodist Home for the Aged in Cincinnati, died on January 8, 1948. Miss Cameron was retired from the New England Conference in 1922. She had served in the former West Ohio Annual Conference.

Those who knew *Miss Margaret McDonald,* a deaconess of Morristown, Tennessee, will regret to hear of her passing on February 3, 1948. She was at her post of duty in Sneedville, Tennessee, where for seven or eight years she had been serving as parish worker in the little Clinch Mountain town. Often there was no pastor, but under her inspiration, a brick church was built. She had previously served in rural Blue Ridge and Smoky Mountain communities under Pittman Center direction. Her early pioneer type of work entailed great sacrifice, but she was rewarded with the love of the humble poor, especially the children.

Visits to Bennett and Pfeiffer

Mrs. H. S. Metcalfe, president of the Northeastern Jurisdiction Woman's Society of Christian Service, was honored in being asked to speak at the vesper service following the laying of the cornerstone for the new dormitory at Bennett College, Greensboro, North Carolina. We asked her to write for you the impressions received on her visit to North Carolina. The new dormitory is built partly from Crusade for Christ funds.

—Muriel Day.

Several years ago President David D. Jones indicated that the purpose of Bennett College, Greensboro, North Carolina, was to develop:

1. A sense of responsibility on the part of each student.

2. Loyalty to oneself as well as to others.

3. Freedom of activity in work or play.

4. Open-mindedness on all matters.

5. A purposefulness that engenders consecration to an ideal.

On the week end of January 1, 1948, at the laying of the cornerstone of the new residence hall, we were privileged to see these elements of purpose practiced by five hundred outstanding young Negro girls on the college campus. Whether in the classroom work, remodeling garments in the clothing laboratory, or keeping the campus attractive, each student carried her responsibility cheerfully and well.

One of the girls, whose father had made the supreme sacrifice in World War II, expressed her love for and loyalty to Bennett by presenting to Dr. Jones the American flag that had covered the casket when her father's body was returned to America. It was her family's choicest possession, but she wanted to see it waving over the campus where it would be a constant challenge to live nobly and worthily. Indicative of the place religion occupies in the life at Bennett is the lovely Annie Merner Pfeiffer Chapel at the center of the campus.

Through the years, Bennett College has inspired in the young women who have passed through its halls the Christian virtues of humility, sincerity, and courage. They have gone out to make their valuable contribution in homekeeping, the professions, and all avenues of consecrated service.

No one can attend vespers at Bennett and not be greatly impressed by the dignity and orderliness of its worship and by the soul-stirring music of its trained choir. Bennett girls inevitably reflect this love of dignity, order, and music in the years that follow graduation. Into the plastic clay of their young years Bennett has put the definite pattern of its good training to develop leadership today for the tasks of tomorrow.

While visiting Bennett College it was opportune and profitable to drive over to Misenheimer, North Carolina, where Pfeiffer Junior College is located. This coeducational school owes much of its fine plant and equipment to the generous gifts of Mr. and Mrs. Henry Pfeiffer. It offers practical training to nearly four hundred young men and women and seeks to prepare them both for livelihoods and life itself. Of special interest in its program is the use of local clay for ceramic products.

Several students from Cuba chose Pfeiffer as an ideal school in which to acquire a fluent English vocabulary, but along with that advantage they are realizing the strength of Pfeiffer in building brotherhood.

One comes home from a visit to these institutions with a sense of pride in the accomplishments of the Woman's Division of Christian Service.

Sue Bennett College Extends Its Services

From *The Subemeco,* semi-monthly paper of Sue Bennett College:

The Kentucky Conference wanted to extend the services of Sue Bennett College into surrounding communities. The college and the conference, working together, provided a rural worker who teaches a course in rural sociology and works in Laurel County communities other than London. Her services are rendered through the local churches and schools. She works in co-operation with the county teachers to enrich the living of the pupils in the school. A large part of her time is spent in religious activities and in training for religious service. Miss Christine Snyder is the rural worker at Sue Bennett.

Miss Snyder conducts a weekly religious educational program in eight of the rural schools. This program consists of telling stories and other creative activities.

Books from Sue Bennett Lending Library are provided for these schools by Miss Snyder. Since starting the service October 1, she has checked out approximately six hundred and fifty books to the teachers.

Says Miss Snyder: "I feel that the books are a great help. The students look forward to my visits. Through sharing activities, they are learning to live together. We are now studying the unit, 'The Bible Around the World.' "

Miss Snyder assists in organizational work in five rural churches. This work consists of teaching Sunday-school classes, leading the Woman's Society of Christian Service, and planning worship and recreational programs for the churches. She also visits in the homes and informs the people of the availability of any public service which they may need.

—Marjorie Minkler.

Music at Ethel Harpst Home

The following paragraphs have been received from Miss Harpst:

"Music has a great place in the lives of our children. We have choirs, trios, and specials.

"Freddie Stroupe, the whistler, takes lessons from Mrs. Willis, a very fine teacher. She took Freddie to Atlanta to meet Fred Lowry—the famous blind whistler. Mr. Lowry said Freddie was a real find and is sending him lessons on records.

"Malline Cox (fourteen years of age) had two months of music teaching from a blind girl, and now plays for our services. Mrs. Tidwell was with us part of the year, and gave our children fine training.

"Both Lois and Miss Sink have been very helpful with our music.

"Two of our girls were given scholarships at the Rodeheaver School of Sacred Music. Mrs. Rodeheaver took them into her home and paid their railroad fare. The girls have the same offer for this year.

"Our children have many invitations to sing at meetings and clubs."—Miriam V. Ristine.

Life at Seward Sanatorium

The following was received from Mrs. G. Edward Knight of the Alaska Mission:

"Seward Sanatorium, opened in July, 1946, now has ninety-six patients enrolled. Much of the time the going has been rugged, and it is only the knowledge of Alaska's desperate need which sometimes has kept the staff from giving up. Others are waiting to come just as soon as space and more nurses are available.

"Our most recent patient is a little eight-year-old white girl who for many weeks was a patient at Seward General Hospital. She was brought there suffering from tuberculous meningitis. For a time her life hung by only a slender thread, but streptomyocin, given under the constant watchful care of Dr. Shelton and the faithful nursing staff at Seward General is bringing the miracle to pass. A few days ago she was brought to the sanatorium to complete her recovery. This is only one of the many instances in which Seward General and Seward Sanatorium are working together in a healing ministry.

"About a week ago a young Eskimo couple arrived. They had just come from placing their five little ones in a children's home near Anchorage, and now presented themselves for admittance to the sanatorium. The dark-eyed little mother has been very quiet, and one can see what a determined effort she is making to be brave and to make the best of things. Her husband is finding it harder to adapt himself. We must not only give them rest and treatment, but we must help them to realize the presence of Christ by their sides.

"Henry came to us about a year ago from an Eskimo village in the interior where the Swedish Covenant Church maintains a mission. Henry was a Christian when he came, but it has been a beautiful thing to watch his spiritual growth during this time. 'What are you going to do when you are well, Henry?' I asked. 'I shall go back to be a minister to my people,' Henry said. This young man has been able to dedicate even his illness to God, and is making it a time of preparation. He is unafraid because God calls him to service.

"He calls all of us to be fellow workers with Henry in a scarcely begun task in Alaska. The healing of bodies and souls goes hand in hand. Every gift that you send brings hope and courage to all who labor in A-LAK-SU, The Great Land. Thank you for what you have done."

—Mrs. Robert Stewart.

Fenton Memorial Rest Home

The Fenton Memorial Rest Home is for deaconesses only, and there is no charge to them for lodging. Reservations should be made through Mrs. Emmeline Lonsdale, Fenton Memorial Rest Home, Chautauqua, New York.

Fire Destroys Nome Hospital

As our paper goes to press word has reached us that the Maynard-Columbus Hospital, Nome, Alaska, was completely destroyed by fire on March 11. Dr. Bruce Tucker has wired that through the efforts of the community, all the patients were removed to safety. Some were taken to the Federated Church and later removed to private homes and other areas.

The Woman's Division plans a new hospital for Nome which will be erected as soon as possible.

The destroyed building was purchased from the War Department in 1921 for one dollar and was located on the present site in Nome.

With the exception of Indian Affairs hospitals, the closest of which is two hundred miles away, there is no civilian doctor or hospital closer than Anchorage or Fairbanks, both more than five hundred miles distant. Patients are brought to Nome by dog-team, boat, and plane from many isolated places. Modern airplanes have continued to open up new territory, and many serious cases have come to the hospital from wind-swept St. Lawrence Island. Thus the need for the hospital is critical.

Foreign News Flashes

Recently Returned from—

China: Miss Ethel Wallace, c/o Miss Eugenia Savage, Route 1, Box 106, Carlsbad, California.

India: The Misses May E. Sutherland, Box 34, Edelstein, Illinois; Lola Green, Dana Point, California; Helen Buss, 1701 S. Emerson Avenue, Indianapolis, Indiana; Pearl E. Palmer, Cornwallville, New York; Ethel L. Whiting, c/o Hunter, 2014 Cloverfield, Santa Monica, California.

Brazil: Miss Anita Harris, 150 Fifth Avenue, New York 11, N. Y.

Recently Sailed for—

Africa: The Misses Martha Whiteley and Mary Lawson.

China: The Misses Jenny Lind and Blanche Apple.

Brazil: Miss Sarah Dawsey, Mrs. C. L. Smith, and Miss Sarah Locke.

Peru: Miss Opal Meier.

Japan: Miss Evelyn Wolfe.

Philippines: Miss Madaleine Klepper.

India

Miss Joy Comstock, South India Conference, has been presented the Kaisar-i-Hind Silver Medal by the government of Madras State, India, in recognition of her outstanding services in the cause of education.

Miss Hazel Winslow, Rangoon, Burma, has the following to report regarding the attitude of the Burmese people since independence: "There is a fine spirit among all peoples—more unity than before. Of course, we shall not be overly surprised if there are 'incidents,' but there has been such a 'safe and sane' and serious attitude toward independence." Miss Winslow also wanted to pass on to all friends in America some helpful information about sending gifts to Burma. She writes: "Our restrictions on imports are causing us some uncertainties, but we find anything that is purely a gift may come in without restriction or duty (I believe no duty). It seems we cannot order for others magazines and books unless they are truly gifts, so it will help us if our friends know of these restrictions."

Miss Pearl Madden passed away February 5, 1948, at Mission, B. C., Canada. She served as central treasurer for the Woman's Foreign Missionary Society in India during her years of service there. After retirement she returned to India for a short time as a voluntary worker in the villages in connection with Mr. Gandhi's rural uplift program.

Korea

Excerpt of letter from Miss Kate Cooper: "Through the sympathy and generosity of friends in America and also Church World Service, we are able to make life more endurable to many who otherwise would have suffered more severely from the cold.

"Last Sunday, on the invitation of one of the theological students, I went to preach at a little church called the Yi Tai Won Church. It is located on the outskirts of the city and has just been rehabilitated within the past year by theological students. During the war years it was used as a place for anti-aircraft machinery. The floor was taken up and the building badly damaged. These students recovered the planks for the floor, relaid them, scrubbed the building and painted it. Now in the cold with cracks all around they worship without fire of any kind. They are also doing a great work for the children of that section. We found a large group sitting on the floor, Korean, foreign and semiforeign, but they were greatly interested in the songs and story given by the leader."

China

Miss Louise Robinson, Executive Secretary for China and Malaya, who went to the field in September, has visited all the work in our nine conferences and expects to finish her work in China by the end of March. Then she will fly to Singapore to visit the work in Malaya for two weeks, after which she will return to Shanghai and sail for home on the "President Cleveland" on May 4, arriving in San Francisco May 19.

The spotlight has been on the big Centennial Celebration held in Foochow in November. Just as important was the Centennial Celebration in Soochow, December 31-January 4, to celebrate the one-hundredth anniversary of the start of the work of the former Methodist Episcopal Church, South.

At the opening session the East China Conference was presented with a gavel made from an old piano which belonged to some of the early missionaries there and said to be the first piano in Soochow. The gavel was used throughout this historic session and then sent to New York to be placed with other Methodist relics.

The first session depicted the development of evangelistic work in the conference, showing how the early missionaries and Chinese workers used rowboats, tea houses, and rural places for the spread of the gospel, and how the farm groups used to sing gospel hymns or listen to the message as they did their farm work. The medical work was presented during the second session showing the lack of proper equipment and the handicaps under which the work there was started.

Then the Soochow Hospital group had a panel discussion to show how a Christian hospital serves the community through public-health services, social workers, clinics, and a Christian chaplain with a knowledge of psychiatry.

The third session was devoted to the growth of educational work with a number of skits showing various types of educational work. A general pageant showing the growth of the Chinese Church was given at the final session.

Europe

Bulgaria—The American School in Lovetch is again crowded with

igh-school girls. The following aragraph is from a letter written y Miss Mellony Turner, principal f the school: "We were greatly isappointed that Bishop Garber ould not visit our school. But we id have the honor of the presence f our new American Minister to ulgaria, Mr. Donald Heath and is wife, for Thanksgiving. He oke at the program prepared by ur girls for the Thank Offering ervice under the auspices of the Voman's Society of Christian Serv-ce. I would like to quote part of he letter which Mrs. Heath wrote s: 'The girls showed unusual in-enuity in their part and they dis-layed a very noticeably happy vorking-together which is proof of nany good things. I am sure *you* re proud of *them* as *we* of *you*. t is indeed a wonderful institution vhich does credit to our country.' "

From *Poland,* Miss Sallie Lewis Browne writes: "To go back a little —last summer all of us had a very ousy three months because of the conferences, children's camps, and raining courses. We began in June with the annual conference and from then on through September 15 here was something all the time. Also we had a number of visitors from home, including the Youth Caravan group which came to Poland after the Oslo Conference, and the young people from the New York MYF, who also came here from Oslo. These young people made an excellent contribution to our young people's camps at Klarysew, Piwniczna, and Stara Jablonka.

"In all we had eight different groups in camps, and in connection with the local churches had fourteen day camps (something on the order of daily vacation church school, except we always had a good meal for the little folks in the middle of the day and kept them in the open air as much as possible as a kind of health project, as so many of them were undernourished and lived in very crowded unsanitary homes). Your contributions to the Methodist Committee for Overseas Relief supported these camps. Through them we served approximately a thousand children.

"In August the first annual meeting of the Woman's Societies since 1939 was held in Warsaw. I think I have written you that under the German occupation all organizations were banned and for seven years the Woman's Missionary Society, as it is still called in the Polish Methodist Church, did not exist. So we have had to begin right from bottom to build up this work again. It meant the finding of leaders and reorganizing the local auxiliaries; it meant that there was no treasury. But for the help from the Woman's Society of Christian Service at home we could not have financed this meeting in August. We made it not just a conference to plan for the year's work but also a school to enable our new members to learn how to work. The pastors' wives were also invited to take part; some of them made fine contributions to the program and to planning the work. In their eagerness to take advantage of every minute the program committee maybe had the day too full—from nine in the morning to nine in the evening the time was filled.

"On the first Friday in Lent, a number of our auxiliaries observed the World Day of Prayer and gave their offering to the children's Preventoria in Klarysew and in Stara Jablonka which are being supported by funds from M.C.O.R. We could not follow strictly the program sent us by United Council of Church Women, but our president sent out a letter to all the local groups which gave the main content of that program and urged all our members to join in the fellowship of prayer on that occasion."

Latin America

Miss Lucia Pozzi-Escot, graduate of Lima High School, Lima, *Peru,* and a teacher there, has been appointed to the faculty of the University of Minnesota for exchange work in chemistry and physics for the year 1947-48.

The Blue and Gold, published in English and Spanish by the students of Lima High School, Lima, Peru, would appreciate exchanging copies of school papers with high schools in the United States. Address: The Editor of *Blue and Gold,* Apartado 2144, Lima, Peru.

At the annual conference of The Methodist Church in *Cuba* in January, the Misses Lorraine Buck, Eulalia Cook, Sara Fernandez, and Frances Gaby, missionaries of the Woman's Division of Christian Service, were ordained as deacons by Bishop Costen J. Harrell. Also during the annual conference in Cuba, Bishop Harrell officiated at the laying of the cornerstone of the new classroom building at Colegio Buenavista, Havana, and at the dedication of the new missionary home and social center in the rural community of Santa Rosa, where Leora Shanks is the first Protestant missionary.

Recently the Inspector of Private Schools in the Bureau of Public Education in *Mexico* visited Puebla Normal School. He stated that among all the private schools in Mexico, this school takes first place as to achievement, order, discipline, cleanliness, and in the excellence of its building for the primary department.

PROGRAM TOPICS
1948-49

Theme: "By His Light Shall the Nations Walk"

September—"By Thy Light Shall the Church Walk"—The World Council of Churches.

October—"Alaska Among the Northern Lights."

November—"Korea—Land of Adventurous Opportunity."

December—"Then Shall the Earth Yield Her Increase" (Work in Coal-Mining Communities).

January—"By His Light Shall the Nations Walk."

February—"Paradise of the Pacific."

March—"Human Values in Labor Questions."

April—"Light in Latin America."

May—"Co-operation in Building a Christian America."

June—"Darkness Turns to Dawn in Africa."

July—"The United Nations"

August—"Burma Diary."

Approved Study Courses—1948-49

By LILLA MILLS, *Secretary of Missionary Education*

AMERICA'S GEOGRAPHICAL FRONTIERS[1]

ALASKA, Hawaii, Puerto Rico, the Virgin Islands, the Canal Zone have been headlined for years in terms of their value as naval and air bases in the strategy of global war. But what of their people? It is with these that the world church of Christ is primarily concerned. The changes sweeping over these areas in recent years have created conditions and opened up opportunities that demand full, immediate study and energetic action by the whole fellowship of American Christians in a new, united missionary effort.

*On Our Own Doorstep,** by Frank S. Mead, is the text for this course. It is a graphic introduction to the problems of the hour in Alaska, Puerto Rico, Hawaii, the Canal Zone, and the Virgin Islands sketched against the background of history and Christian concern. (Cloth, $1.50; paper, 90 cents.)

*A Guide on "America's Geographical Frontiers" for Leaders of Adult Groups,** by Bettie S. Brittingham. Based upon *On Our Own Doorstep.* (Paper, 35 cents.)

Supplementary materials which may be used with this course:

*Forty-Eight Plus!** by Constance M. Hallock. The achievements, problems, and future of the people of America's outlying territories and possessions are discussed in this book, which is illustrated with maps of the areas and many photographs. (Large format. Paper, 75 cents.)

*Discussion and Program Suggestions on "America's Geographical Frontiers" for Youth,** by Ronald E. Osborn. A guide based on *Forty-Eight Plus!* (Paper, 35 cents.)

*Puerto Rico Today—and Tomorrow,** by William F. and Ruth A. Hastings. People ready to study the difficult problems that one group of Americans face will find this course on Puerto Rico a stimulating guide. (Paper, 50 cents.)

*Overseas America,** by Charles F. Reid. One of the Headline Series books of the Foreign Policy Association. (Price, 25 cents.)

*Frontier Books:** Four biographies of Christian leaders in North America, which are included in the Frontier Book Series (paper, each 15 cents):

*The Bishop of All Beyond** (Sheldon Jackson of the West and Alaska), by Winifred Hulbert.

*The Man With Twenty Hands** (John Mason Peck, home mission pioneer), by Kenneth L. Wilson.

*Pioneer Hawaiian Christians** (Batimea Lalana and Joel Mahoe of Hawaii), by Frances Eastman.

*She Made Many Rich** (Sister Emma Frances of the Virgin Islands), by Catherine B. Herzel.

China in the Asia of Today

What happens among the four hundred millions of China in the coming decade has a profound bearing on what will happen to the other hundreds of millions in Asia. There is no more urgent demand upon the churches of North America than to gain a deeper understanding of China and to prepare for vastly greater co-operation with the Chinese churches in extending the Christian mission in these fateful years.

*China—Twilight or Dawn?** by Frank W. Price, is the text for this course. The author appraises authoritatively China's chance for future greatness, the faith-strengthening record of the churches, and the role of the Christian world mission. (Paper, 90 cents; cloth, $1.50.)

*A Guide on "China in the Asia of Today" for Leaders of Adult Groups,** by Margaret Shannon. Based on *China—Twilight or Dawn?* and *Christian Voices in China.* (Paper, 35 cents.)

Supplementary materials which may be used with this course are: *Meet Mrs. Yu,** by Mary Culler White. This biography of Mrs. Yu, a Chinese Methodist, is a fascinating story of the influence and effectiveness of the Christian church in a Chinese family. The book was written by Miss White, a Methodist missionary who spent a number of years in China and was a close friend of the Yu family. (Price, 90 cents.)

*Christian Voices in China,** by Chester Miao and others. Fourteen Christian leaders who have known China's suffering frankly share their experiences and beliefs with fellow Christians everywhere. (Paper, $1.00; cloth, $2.00.)

*Christian Missions Meet the Cultures of East Asia,** by Earl H. Cressy. A background pamphlet on the Christian enterprise as it meets the cultures of China, Japan, and other countries. (Paper, 50 cents.)

*The Changing Scene in China,** by Gilbert Baker. Chinese life and character are vividly presented in this book that shows the Christians in China at work. (Stiff paper, $1.00.)

*Rising Through the Dust,** by Archie R. Crouch. Today above the storms of human confusion in China stands the Christian church, the development of which is the theme of this book. (Paper, 90 cents; cloth, $1.50.)

*Look Again at China,** by Willis Lamott. Through text and photographs, maps and graphs, this book informs the reader concerning events in China's long history and describes the land and its people. (Paper, 50 cents.)

*Discussion and Program Suggestions on China for Youth,** by Rowena Ferguson. This guide shows how to use *Rising Through the Dust* and *Look Again at China.* (Paper, 35 cents.)

*Ten Thousand Years,** by Richard Terrill Baker. On historic occasions the Chinese say "Ten thousand years," meaning uncounted years of prosperity and happiness ahead. One hundred years ago the first Methodist missionaries went to China, and under this title Dr. Baker tells the story of a hundred years. (Paper, 25 cents.)

*Tales from China,** by Alice Hudson Lewis. These new stories about Chinese Christians show loyalty and bravery in dangerous and trying times. (Illustrated. Paper, 75 cents.)

*Fun and Festival from China,** by Margaret G. Hummel. Programs and source material for recreation. (Paper, 35 cents.)

The Bible and Human Rights

Christian people accept the fact that all men are brothers and each man his brother's keeper; the Bible gives the basis for this belief. However, all are conscious of the shameful violation of human rights which mar and mock the tenets of the Christian faith. The report of the President's Committee on Civil Rights shows the truth about the shameful record in the United States. "The Bible and Human Rights" is a study of the relation between religion and the rights and liberties of man.

For this study a packet* has been prepared which includes the book, *The Bible and Human Rights,* by Kathleen MacArthur, and *A Guide for Teaching the Bible and Human Rights,* by Mrs. Edmund D. Soper, and a pamphlet prepared by the American Jewish Committee. (Price, 90 cents.)

Supplementary materials which may be used with this course are:

To Secure These Rights[2] (The Report of the President's Committee on Civil Rights). (Price, $1.00.)

An American Dilemma,[2] by Gunnar Myrdal (The Negro Problem and Modern Democracy), Harper and Brothers, New York. (Price, $6.00.)

Into the Main Stream,[2] by Charles S. Johnson (A Survey of the Best Practices in Race Relations in the South). University of North Carolina. (Price, $3.50.)

The Constitution and Civil Rights, by Milton R. Konvitz. Columbia University Press, New York. (Price, $3.00.)

*Christianity Where You Live,** by Kenneth Underwood. (Paper, 50 cents.)

Labor's Relation to Church and Community,[2] edited by Liston Pope. Harper and Brothers, New York. (Price, $2.50.)

Brothers Under the Skin,[2] by Carey McWilliams. (Price, $3.00.)

*Christian Roots of Democracy in America,** by Arthur E. Holt. (Price, 50 cents.)

The Christian Way in Race Relations,[2] edited by William Stuart Nelson. Harper and Brothers, New York. (Price, $2.50.)

Action for Unity,[2] by Goodwin Watson (What America Is Doing to Push Back Racial and Religious Barriers). Harper and Brothers, New York. (Price, $2.00.)

*Economic Life: A Christian Responsibility,** by Cameron P. Hall. (Price, 35 cents.)

Keep Our Press Free, by Robert E. Cushman—Public Affairs Pamphlet No. 123. (Price, 20 cents.)

*Know—Then Act,** by Margaret C. McCulloch. Friendship Press, 156 Fifth Avenue, New York. (Price, 25 cents.)

Labor Looks at Education, by Mark Starr. League for Industrial Democracy, 112 East 19th Street, New York 3, N. Y. (Price, 50 cents.)

*Primer on Political Action.** (Price, 15 cents.)

To Secure These Rights. Southern Regional Council, 63 Auburn Avenue, N. E., Atlanta, Georgia (A Digest of the Report of the President's Committee on Civil Rights. Price, 10 cents.)

What Is the Law? C.I.O. Department of Research and Education, 718 Jackson Place, N. W., Washington 6, D. C. Public Affairs Committee. (Price, 20 cents.)

Growth of the Spiritual Life

Following the 1947-1948 study of "Great Prayers of the Bible," it is hoped that Methodist women will be vitally concerned about the growth of their spiritual lives and will, through this study, "Growth of the Spiritual Life," seek ways to deepen and enrich their living.

*Newness of Life,** by Estelle C. Carver. The text for this course interprets the truths of some of the miracles of Jesus for modern living. With a perception which comes from an intimate relationship with God, the author shows how life may be made more meaningful. Those who study this book prayerfully should find a source of strength that will indeed give them newness of life. (Watch back cover page for release date. Price, 50 cents.)

*A Guide on Newness of Life,** by Mrs. Marie Welles Clapp, will be available. (Price, 15 cents.)

Supplementary materials which may be used with this course are:

Creative Prayer,[2] by E. Herman. (Price, $1.00.)

A Testament of Devotion,[2] by Thomas Kelley. (Price, $1.00.)

On Beginning from Within,[2] by Douglas Steere. (Price, $1.50.)

Discipline and Discovery,[2] by Albert E. Day. (Price, 35 cents.)

Alternative to Futility,[2] by Elton Trueblood. (Price, $1.00.)

The Christian Faith and Way,[2] by Harris F. Rall. (Price, 50 cents.)

The House of the Soul,[2] by Evelyn Underhill. (Price, $1.50.)

The Bible for Today,[2] by John Stirling. (Price, $5.00.)

The Way,[2] by E. Stanley Jones. (Price, $1.00.)

The School of Prayer,[2] by Olive Wyon. (Price, $1.50.)

Religious Living,[2] by Georgia Harkness. (Price, 75 cents.)

Power Through Prayer,[2] by Bowman and Harper. (Price, $1.50.)

Prayer, The Mightiest Force in the World,[2] by Frank C. Laubach. (Price, $1.25.)

The Christian Family Series (Upper Room Press, 1908 Grand Avenue, Nashville 4, Tennessee; single copy, 10 cents; 12 copies, $1.00; 25 copies, $2.00; 100 copies, $6.00):

A Dwelling Place for God, by Hewitt.

The Marks of a Christian Home, by Werner.

The Family Altar, by Roy H. Short.

The Upper Room Bible Series (Upper Room Press, 1908 Grand Avenue, Nashville 4, Tennessee; each booklet contains devotional studies for thirteen highlight passages; single copies, 15 cents; 8 copies, $1.00):

Readings in the Gospel of John, by Charles M. Laymon.

The Spiritual Message of Hebrews, by Francis E. Kearns.

The Spiritual Message of Acts, by W. E. Cassell.

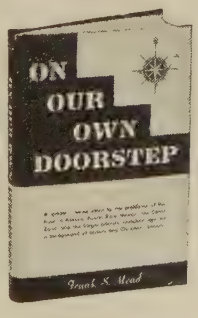
The Spiritual Message of First Corinthians, by Frank S. Hickman.

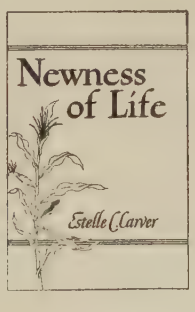
The Church's Study Course—A study on rural life in America, text by Bishop W. C. Martin. (A joint study approved for the Woman's Society of Christian Service.) A Guide is provided by the Editorial Department of the Joint Division of Education and Cultivation, 150 Fifth Avenue, New York 11, N. Y. (Price, 25 cents.)

[1] Statement used by courtesy of the Missionary Education Movement.

*Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices.

[2] Order from The Methodist Publishing House serving your territory.





"A Positive Necessity"

By MRS. S. E. McCRELESS

MANY words of gratitude have come from our workers in institutions at home and abroad for the assistance given them through Supply Work. The consensus of opinion is, as one has said, "It isn't that the help we get through 'supplies' is just 'nice to receive,' rather it is a 'positive necessity' in my institution. We couldn't carry on without it."

One interesting compliment was given Supply Work by a pastor in Dallas. A new Bethlehem Center is being established there, and office space has been furnished by the Negro St. Paul's Methodist Church. Many boxes of supplies of marked uniformity have been received from Woman's Societies of Christian Service. This caused the pastor of the church to remark, "I suppose if Miss McLarty had asked the women for billy goats, they would have sent them and we would have them staked all over the church and parsonage grounds."

Sometimes our compliments come in what might be called a "backhanded" way, as is the case when, for a quarter, an institution does not receive the supplies it has expected and realizes anew how much they are missed and how much it depends on them. Of course, this is most unfortunate, and means that some societies have not taken seriously their responsibility to follow the Supply Work suggestions sent to them.

One-half of 1948 is history, and the wise local secretary will stop now and take inventory. A few questions she may profitably ask herself are these:

1. In January did I receive from my district or conference secretary of Supply Work a suggested assignment for work to be done in 1948? If not, write her immediately.

2. Have I made plans to send these things through the year, preferably definite work for each quarter? Larger societies may wish to divide the assignment among the circles. Some "circle-attenders only" have become interested in the entire missionary enterprise through sending a box of supplies.

3. Am I presenting these askings in an intelligent, interesting way to my society and allowing them to give as their interest directs? This method seems to pay higher dividends than a stipulated amount for Supply Work in the budget, and will not cut in on giving to the pledge which should always come first.

4. Is my society conscientiously seeking to determine in each instance which is best: to send cash for Supply Work or the exact articles requested? If you think an institution can make its purchases to better advantage, "cash for Supply Work" should be provided. However, it should not be sent merely because it is the easier thing for a society to do, when they can purchase and send the desired articles.

5. Has my society observed the Sacrificial Meal Service and sent in the offering as "undesignated Cash for Supply Work"? This recommendation came out of the Woman's Division and is intended to help meet emergency needs at home and abroad.

6. Has my society sent a package of relief supplies to one of our missionaries in war-ravaged countries? Mailing addresses, items needed, etc., may be secured from your district or conference secretary of Supply Work. The need is still so great it is urgent that many societies avail themselves of this opportunity.

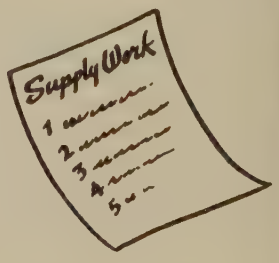
7. Am I reporting *all* the Supply Work done by the various groups in my church? Mrs. Blank from your society may have visited an institution in another part of the country or have a personal friend working on a foreign field. She has told her society about the needs in this place, and with her, they want to help. A few have given money, others have brought towels and sheets. This institution is not on the society's "Supply list," but as it *is* under the Woman's Division, the new articles sent should be reported as Supply Work under "value of new goods" and the money sent as Cash for Supply Work and so reported. Of course, this should be done in addition to their assignment and not *in lieu* of it.

8. Am I reporting for all the various groups in my church — the children, youth, and Wesleyan Service Guild, as well as for the Woman's Society? The Wesleyan Service Guild does Supply Work for its particular projects — the workers or institutions assigned to the conference. The youth have a list of institutions, their projects, for which they also may do Supply Work. The children of each conference have one or two institutions, which they may help, assigned to them by their secretary.

9. Do I check with my local treasurer each quarter to see that our reports on the amount of cash for Supply Work are the same? Many are failing here, for so many conference treasurers report more cash for Supply Work received than is reported to the conference secretary of Supply Work. This is only a matter of procedure, but it is important if our reports are to be accurate.

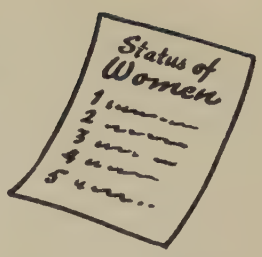
10. Am I keeping a complete file of all my correspondence, literature, and reports on Supply Work? This is most important if our work is to grow and not suffer a set-back each time a new secretary is elected.

An institution with a good building, adequately equipped, each department with all the "supplies" it needs, is not in itself a guarantor for making out of all who come in contact with it fine Christian characters and helpful, conscientious citizens; but certainly such are necessary tools for our consecrated deaconesses and missionaries to use in this God-given task. May we continue to send "cash for Supply Work" and "boxes of Supplies" with our prayers that they may be used to more fully make His way known upon the earth, His saving health among all nations.



A Calendar for Status of Women Secretaries

By MRS. L. M. AWTREY



WOMEN have always played a large part in the life and service of the church. Through the years, they have counted it a great privilege to serve as teachers in the church school and as Communion stewards, to visit the sick, prepare dinners and suppers, decorate the sanctuaries, and furnish the parsonages.

The work or program of the church is changing to meet present conditions and needs, and this change is enlarging women's opportunities to participate in the work of the church. If women constitute over one-half the membership of the church, *now* is the time for the church to gain new strength by uniting the time, talent, and financial support of the total membership.

The standing or position of women in the church, home, community, state, and nation is the concern of the secretary of Status of Women. She is also concerned with changing attitudes and trends that affect the progress of women in the church and in society, and should suggest ways to increase the number of women serving in places of leadership and responsibility.

The first step is to elect or appoint a secretary. If the society has circles, it is well to have the committee made up of the chairman and one member from each circle. This committee must be continually on the alert to become acquainted with *all* the women of the constituency, learn of their past experience in church work, watch for signs of leadership and seek to win their interest. As a means of visualizing the woman power of the church, a chart is suggested and can be adapted to any sized group and varied activities. Unless this committee functions in the local church it doesn't function at all, for this is the working unit.

From the Status of Women workshop of the South Central Jurisdiction, come these working plans for each month:

January

Study the paragraphs in the *Discipline* specifying the places of service for women on local, conference, jurisdiction, and general boards, and urge women to serve in these responsible places.

Present to the Executive Board for adoption a program for the Status of Women containing the goals for the year and methods planned to achieve these goals.

Study the duties of the secretary of Status of Women and secure from the secretary of Literature the materials needed.

February

Since this is Brotherhood Month in the local society, study the tragic needs of women of other races and lands. Oppose the policies and practices which discriminate against them because of race and nationality, by finding ways through the church and the Woman's Society of Christian Service to lift their status.

March

Study the laws of your state and of the nation affecting the status of women, lending the voice and support of the society to every move for social betterment.

April

Study the working conditions of the women of your community. As wives of husbands who are, for the most part, employers of women, you can do much to secure adequate support, retirement pension, and satisfactory working conditions for employed women.

May

Mother's Day — Christian Family Month. Co-operate in all plans which lift up the family and glorify the place of women as homemakers and mothers.

June

June 26 is Charter Day of the United Nations. Bring a review of the progress of the Status of Women Commission in the United Nations. Write for report: Department of Public Information, United Nations, Lake Success, New York.

July

Co-operate with the Council of Church Women of your state and community in bettering the working conditions of mothers and families in migrant labor camps.

August

Lend your support in providing vacation opportunities for employed women.

September

Co-operate with the civic agencies of your community and with the Department of Christian Social Relations and Local Church Activities in seeking to secure better housing.

October

This is Wesleyan Service Guild Month. Co-operate with the Guild and with Business and Professional Women's Clubs to lift the place of women everywhere.

Might plan for a tea or social function, inviting the Guild.

Lift up and co-operate in every way possible in the plans for increasing the service of the Guild: *Triple Membership, Triple Guilds, Triple Service.*

November

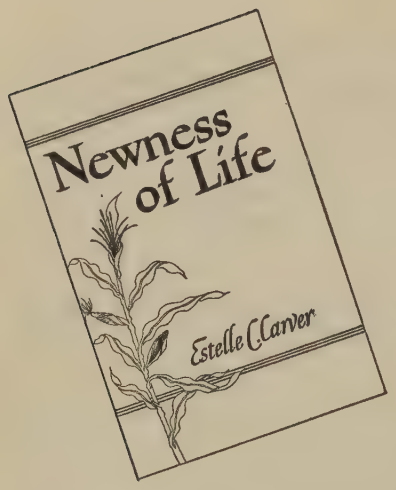
Seek opportunities for wider service for women by preparing a chart of the

(*Continued on page 17*)

WOMEN DELEGATES

Jurisdiction	General Conference Delegates	General Conference Reserves	Jurisdiction Conferences Delegates	Jurisdiction Conferences Reserves
Northeastern	15	19	34	6
Southeastern	12	14	26	8
Central	6	9	15	10
North Central	22	26	48	16
South Central	16	16	32	19
Western	7	8	15	3
Total	78	92	170	62
Overseas	3	6		
Grand total	81	98 (179)		

(There may be 3 or 4 more Reserves from overseas conferences.)



Spiritual Life Cultivation

By MRS. W. M. ALEXANDER

THE MONTHS of June, July, and August always remind us of our responsibility in summer schools and institutes. As a member of the Jurisdiction Summer School Committee, the jurisdiction secretary of Spiritual Life has her special duties in helping to promote the study program at the jurisdiction and area schools. She should encourage the attendance of her conference secretaries of Spiritual Life that they, in turn, may be prepared to work with the other two secretaries of the Conference Study and Action Committees (Missionary Education and Christian Social Relations and Local Church Activities) as they plan for their conference schools and fall study and action seminars.

The study course which the Spiritual Life Committee is sponsoring for 1948-49 is "Ways of Developing the Devotional Life." The text, *Newness of Life*,* by Estelle C. Carver, is based upon St. John's Gospel. Surely in these times of confused thinking and disillusionment, we could not present to the women of Methodism a more timely study than this one which seeks to discover better ways of developing the devotional life. It is the earnest prayer of your Spiritual Life Committee that as each woman begins this study, whether in the jurisdiction or conference schools, or later in the local society or on the personal level, it may indeed be the beginning of "Newness of Life" for her, and that her renewed life may be felt not only in her own home but also in her church and her community. What could happen in our Woman's Society and in our church if each of us really experienced "Newness of Life"?

With the beginning of the fall activities, October becomes one of the most important months for the Spiritual Life secretary. Why? Because of the observance of the Week of Prayer and Self-Denial the last week in October. Our goal is the observance of this important event in every local society, with a sacrificial offering for those projects which have been selected. The Program Committee has the responsibility for the planning of this special observance.

May I share with you the plan which the Holston Conference suggested for the observance of the Week of Prayer? The following letter of suggestions was prepared by the conference vice-president and conference secretary of Spiritual Life, and was sent to all district vice-presidents and secretaries of Spiritual Life and through them to the local society vice-presidents and Spiritual Life secretaries. The increased observance and offering proved the success of this plan. The letter follows:

"Dear Co-worker:

"Have you received your *Week of Prayer* literature? If not, ask your president, because the material may have been sent to her.

"The Program Committee, of which the vice-president is chairman, is charged with the responsibility of promoting the *Week of Prayer and Self-Denial* in October. As a member of the Program Committee, the secretary of Spiritual Life with her committee, has no greater responsibility than to see that adequate preparation is made for this observance. We are very eager to have every society observe this week in some way and give our women an opportunity to share their offering with the worthy causes that have been selected.

"May we share what other societies are doing to observe this week?

"I. Month of Prayer and Self-Denial.

"Send invitations to every member of the society. These will include the purpose, time, and place of the programs of the month, a prayer card of daily prayer suggestions, and an offering envelope.

"a. CircleMeeting—first week. Program material: 'A Worship Service for the Program Meeting' and 'Leader's Handbook.' Offering. See *Week of Prayer Packet* for all material.

"b. Society Meeting—second week. Dramatization or presentation of some part of the program material. Offering, including those who did not have opportunity to share at the circle meetings.

"c. Quiet Day—fourth week. Program material: 'A Service of Worship for a Quiet Day' and 'An Order of Worship for a Quiet Day.'

"II. Week Observance—at least two meetings, special prayers each day.

"a. Quiet Day—10:30 A.M.-2:30 P.M. Program—Quiet Day material, see program packet.

"b. Program Meeting—10:00 A.M.-2:00 P.M. or 4:00-6:00 P.M. and 7:00-8:00 P.M., uniting with the Wesleyan Service Guild for evening meeting. Program—see program material.

"III. One Day Observance—with suggested prayers each day.

"a. Combined service—Quiet Day with program material—10:00 A.M.-3:00 P.M. or 7:00-8:00 P.M., uniting with Wesleyan Service Guild for evening meeting.

"Many societies have adopted the plan of sending a letter to each member of the society with a brief statement about each of the institutions for which their offering will be given, and a prayer card with suggestions for prayer each day during the week as the thank offering is placed in the offering envelope, thus making the observance really a *Week of Prayer and Self-Denial.*

"Additional literature needed—order from Literature Headquarters, when material is announced, 420 Plum Street, Cincinnati 2, Ohio."

World Communion Sunday in October is another high day in the church. The Spiritual Life Committee should work with the pastor and the Board of Evangelism in an effort to bring the entire church membership into this fellowship in memory of our Lord.

* Will be available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices. 50 cents.

World Community Day, the first Friday in November, is always an opportunity for fellowship across denominations and racial lines, and deserves our co-operation and support.

The Prayer Emphasis is always a "must" in our Cultivation Program: the fourfold emphasis on—

1. Private prayer and worship.
2. Family worship in the home.
3. Fellowship of Intercession with every woman in the society praying daily for definite prayer projects.
4. The small Spiritual Life prayer groups meeting regularly for prayer and spiritual conversation.

"We must keep on doing the things that we are doing, but do them better, and as we go along new steps will suggest themselves to our minds."

A Calendar for Status of Women Secretaries

(*continued from page 15*)

abilities of women in the church membership, for the use of nominating committees.

Urge the appointment of a secretary of Status of Women in each society. Urge the appointment of a committee on Status of Women. If the society has circles, it might be well to appoint a person from each circle so that there might be an integrated program throughout the circles.

December

Secure all literature available for the work of the Status of Women Committee and make a file of the articles which appear in THE METHODIST WOMAN, WORLD OUTLOOK, and other magazines.

Report promptly to your district or conference secretary.

You will be interested in the figures for women delegates given on page 15.

In these momentous and tragic days, we can agree with the slogan, "The future belongs to those who prepare for it." Every organization of the church and in civic affairs is conscious of the need of woman's contribution. Unless local women become participants in these organizations, we cannot go forward. The Christian woman has a heritage bought at great price, and it doth not appear what the demands of tomorrow may be, but this much we know: *now* is the time for an investment of self.

South Central Jurisdiction

It was with a feeling of regret that the South Central Jurisdiction convened for its seventh annual meeting at First Methodist Church, Houston, Texas, on February 17. Mrs. George S. Sexton, Jr., beloved president of the formative years for the jurisdiction, had announced her resignation. Out of all the beautiful tributes made to Mrs. Sexton during the conference, the most descriptive was given her by her own pastor, Dr. Dana Dawson, when he said, "The name of Lucille Sexton is to the church what sterling is to silver." In recognition of her untiring service the jurisdiction established a fund to provide the Lucille Sexton Browsing Nook in the library at the National College for Christian Workers in Kansas City.

The election of Mrs. C. A. Barr of Austin, Texas, to the presidency of the South Central Jurisdiction brought an equally fine Christian personality into greater service for the Master. Mrs. Barr is the retiring president of the Southwest Texas Conference and a former chairman of State Council of Methodist Women.

Taking as the theme "Thy Way," the Houston meeting convened with a "Time Apart" service led by Dr. Lester Rumble of Atlanta, Georgia.

The message of the president gave the glad news that we of the South Central Jurisdiction were millionaires for Christ. With a membership of 242,957 women in 4,630 societies, the receipts for 1947 were $1,051,940.18. The goal for 1948 is "one-fourth more for Christ."

Miss Elizabeth M. Lee, Executive Secretary for Latin America, brought the conference up-to-date on conditions in lands south of the Rio Grande. Miss Dorothy McConnell, Editor of WORLD OUTLOOK, gave the conference a first-hand pictures of "hungry minds around the world."

Mrs. J. D. Bragg, President of the Woman's Division, was her usual dynamic self in presenting "Tomorrow Is Here."

Missionaries and deaconesses, the pastor-host of the local church, Dr. Paul Quillian, and Dr. Dana Dawson, brought challenging messages to the conference.

—MRS. CLYDE BARTON.

Southeastern Jurisdiction

With the assuming of a financial pledge of $915,500 to be raised in 1948, the Woman's Society of Christian Service of the Southeastern Jurisdiction concluded a four-day meeting, Thursday night, March 4, at the First Methodist Church, Orlando, Florida.

Guest speakers included the pastor-host, Rev. Dr. John Branscomb; Bishop Arthur J. Moore, head of the Georgia-Florida Area; Rev. Dr. Marshall Steel of Dallas, Texas; Miss Dorothy McConnell, woman editor of WORLD OUTLOOK; Mrs. W. M. Alexander, Nashville, Tennessee; Miss Lilla Mills and Miss Thelma Stevens from New York headquarters of the Woman's Division; Mrs. Jack Klein, student at Garrett Seminary, youth member of the Board of Missions; Mrs. W. G. E. Bowen of New Orleans, president of the Woman's Society of Christian Service of the Central Jurisdiction; Miss Ida Hankins, retired missionary from Korea; Miss Armine Davis, rural worker from South Georgia Conference, and Miss Fryderyka Kalinowska, attache to the Polish Embassy in Washington, D. C., and an internationally known lawyer in her own right.

Mrs. W. H. Ratliff, jurisdiction president, in her message to the body reported progress along all educational, promotional, and financial lines. She stressed as key issues "missionary personnel" and "discrimination."

An official protest against racial discrimination was registered when the body adopted a resolution, offered by Mrs. M. E. Tilly, of Atlanta, secretary of Christian Social Relations, pledging Methodist women to support measures which have for their goal the "achievement of Civil Rights for all people in this nation, including millions of citizens in this Southland."

—MRS. MAUDE M. TURPIN.

Western Jurisdiction

Trinity Church, Denver, Colorado, was host to the sixth annual meeting of the Western Jurisdiction Woman's Society of Christian Service, February 18-20. Members and visitors from the ten western states were in attendance.

Addresses were given by Mrs. J. D. Bragg, President of the Woman's Division of Christian Service; Mrs. Frank G. Brooks, Vice-President and Chairman of the Foreign Department; and Mrs. E. R. Bartlett, vice-president of the Colorado Conference.

Other jurisdiction guests were Mrs. J. R. Chitambar, Lucknow, India; Miss Mildred Johns, Kansas City, Missouri; Miss Blanche Apple, Hingwa, China; Miss Pearl Palmer, India; Dr. Lewis B. Carpenter, Kansas City, Missouri.

Youth work was represented by two young women of Denver who brought glowing reports of the Youth Conference in Cleveland. Miss Mildred Johns gave a splendid account of the Oslo Conference.

The meeting closed with a pledge service in which the women of the Western Jurisdiction pledged their prayers, their services, and their gifts amounting to $308,845 for furthering the work of the Division in 1948.

—HELEN G. WILLIAMS.

A Workshop: "Human Rights and World Order"*

By THELMA STEVENS, *Executive Secretary*

MANY people across the country believe that the Kingdom of God cannot be realized by leaders who take refuge behind a fortress of tradition but by leaders who speak out and act like followers of Christ seeking "a city . . . . whose builder and maker is God."

There are many ways of working toward this goal. The Woman's Division in annual meeting at Buck Hill Falls in December, 1947, recommended that *special workshops be held in 1948 on "Human Rights and World Order."* This can be one important method, and many groups may want to implement the following suggestions for such a workshop:

I. What Should Be the Purpose of the Workshop?

1. To bring *together* limited numbers of individuals from various racial, cultural, and economic groups in a designated locality, region, or community to *study together* some special crucial problems that concern their own group and community practices in the realm of human rights.

2. To acquaint themselves with the meaning of the report, "To Secure These Rights," as it affects their own community and nation.

3. To *study together* the International Bill of Rights as recommended by the United Nations Commission on Human Rights.

4. To *work out together* a program of action that applies to their own group responsibility.

II. Where Should the Workshop Be Held?

1. In any local community—urban or rural.

2. In any district, conference, or region.

The question of human rights specially affects: (a) Tenant and migrant farm families of all races. (b) Workers of all racial groups. (c) Individuals and families of minority racial groups. (d) Jews and foreign born in the United States. (e) Displaced persons.

III. Who Initiates Plans for the Workshop?

Any local Society or Guild, or any district or conference Society or Guild may invite representatives from other *churches and community groups to work out together a plan for a workshop* built around some specific problems related to *human rights* in their community or nation. If there is an active Council of Churches, or Council of Church Women in the community, such a group may be invited to sponsor the workshop in cooperation with other community agencies. Local Y.W.C.A.'s will usually be most helpful in getting such plans under way.

IV. Who Should Attend the Workshop?

The individuals attending the workshop should represent a cross section of the church and community, and not include *just* the "usual" crowd already "sold" on the idea of human rights for all people without discrimination and barriers of separation! Such a group may include ministers, Wesleyan Service Guilds, Woman's Societies, social workers, labor, farm, and business organizations, civic clubs, political and social action groups, various church groups of all faiths, Y.W.C.A., Urban League, N.A.A.C.P., youth groups, and other agencies or groups active in the community. Each agency or group may be invited to send a designated number of representatives.

V. What Advance Plans for Entertainment Should Be Made?

1. Careful clearance should be made by the planning committee in order to secure the best place for holding such a workshop in the community, or state, or region. *Try a new place sometime!*

2. If a Woman's Society or Wesleyan Service Guild initiates the plans in either conference, district, or a local community, great care should be taken to get representatives of *all Methodist* women's groups of every race in on the ground floor!

3. The planning committee should include all racial groups.

4. The workshop should demonstrate democracy in human relations, and outmode *all discrimination* within the conference itself, regardless of community patterns.

5. Advance plans should be made for housing any delegates who may come from distant points. Arrangements may vary in different communities. Hotels can be used in many communities for all guests without discrimination if leaders request same with conviction. In some communities, schools, colleges, churches, and settlement facilities can also be used for all groups on a basis of full equality. In other communities only homes are available. The planning committee will want to lead the community forward beyond the traditional pattern.

6. *Meals* for the members of the workshop should be a time for real fellowship when the entire group can meet together. By careful planning all members of the group can share this fellowship without inhibition or discrimination. Usually for such large groups the church is the only available place for such meals. Local restaurants, hotels, Y.W.C.A.'s, etc., may be

*The general framework of this workshop may apply to other emphases equally well.

used for smaller groups, but it is good to have the entire group together for one or two meals during the day.

7. Transportation is sometimes very difficult for minority racial groups in "Jim Crow" communities. The planning committee should safeguard representatives at this point also.

VI. What Leaders Are Available?

In most local communities there are skilled leaders and resource people—ministers, lawyers, social workers, teachers, nurses, doctors, labor leaders, businessmen, etc., who may be used in the workshop.

There are also federal and state employees, congressmen and senators, and representatives of other special national and state agencies, who may be available for leadership.

VII. What Resource Materials Are Essential?

To Secure These Rights — The Report of the President's Committee on Civil Rights. Price, $1.00, Superintendent of Documents, Washington, D. C.

Pamphlet—*Primer on Political Action.** Price, 15 cents.

Packet—*The Bible and Human Rights.** Price, 90 cents.

The *U.N. Charter* and *The International Bill of Rights* (and other current material on U.N.). *Free.* Department of Public Information, United Nations, Lake Success, New York.

Secure current legislative and other materials on housing, health, education, citizenship, etc. See *bibliography* in the Study Guide on "The Bible and Human Rights," and also the *action* suggestions in the pamphlets included in the packet. Watch the *Information and Action Bulletin,* and the pages in THE METHODIST WOMAN.

VIII. What Type of Program May Be Planned?

The workshop program may be planned for one, two, or three days, preferably two days at least.

The following suggestions for a two-day program may be adapted to one day, a week end, or a series of consecutive meetings.

Possible Theme: "To Secure These Rights."

1. *Opening Worship Service*—possibly including a planned ritual and special music, all geared to the Fatherhood of God, by a rabbi, priest, or minister.

2. *A brief presentation* of the organization and purpose of the Workshop by a member of the Planning Committee.

3. *A Panel*—"To Secure These Rights" (about one and one-half hours). This should include four participants and the chairman. The chairman should give a brief background statement about the Report of the President's Committee on Civil Rights, answering the question, "What is the historic civil rights goal of the American people?" Each of the four participants should be assigned one of the following topics:

"The Right to Safety and Security of Person."

"The Right to Citizenship and Its Privileges."

"The Right to Freedom of Conscience and Expression."

"The Right to Equality of Opportunity."

4. *Four Workshop Groups*—one on each of the above four topics. These smaller groups should have at least two sessions of two hours each, and bring their findings (*a program of action*) to the entire group for final approval.

5. *Field Trips*—to see firsthand the housing, health, education, or employment facilities of the community, could well be included in the program.

The Commitment Service should follow the acceptance of the Program of Action by the whole group. This Commitment Service should be the climax of the several sessions together, and call the group to united effort in seeking "a city . . . . whose builder and maker is God."

NOTE: For further details and suggestions as to leaders, materials, and program emphases, write The Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York 11, N. Y.

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

ACT NOW

MOBILIZE FOR PEACE

1948

Commitment

The time has come when the united voice of Christian women should be raised in behalf of lasting peace.

Surely human minds, under God, can devise ways to establish good will and justice among peoples and nations.

As a Christian woman, I re-dedicate myself to Christ. I pledge to join with other women in a great crusade for peace.

- I will pray more and work harder for my church and the Church throughout the world.
- I will give courageous, intelligent, prayerful support to the United Nations and to Christian movements for World Order.
- I will seek to establish civil rights and brotherhood in my own community.
- I will work for the extension of human rights and economic justice around the world.
- I will pray that women of all countries may soon join in this crusade.

Signature.....

UNITED COUNCIL OF CHURCH WOMEN
156 Fifth Avenue, New York 10, N. Y.
Denominational Women's Groups Cooperating

Dear Friends:

The need for mobilizing the united power of Christian women in this nation is so urgent that every local Woman's Society and Wesleyan Service Guild should *order at once* a *Commitment Card* for every woman in your local church. This card outlines four definite things that you can do to "Mobilize for Peace."

Urge every person to sign this card as a symbol of her desire to join with a million other Christian women in this crusade for a just peace among all the nations. Mail the card before June 15! The goal is one million signatures before June 26, the third anniversary of the signing of the United Nations Charter.

Your signature symbolizes a rededication of your effort to work and pray with greater faith in the healing Spirit of Jesus Christ for a troubled world.

Sincerely,

Mrs. J. D. Bragg,
President, Woman's Division
Mrs. W. M. Alexander,
Secretary, Spiritual Life
Miss Thelma Stevens,
Secretary, Christian Social Relations and Local Church Activities

Program Suggestions for July

By MRS. H. W. BLAND DETWILER

HIS WAY IN POLAND

I. SUMMER PROGRAMS MAY BE DIFFERENT! Did you ever say, "We do not have meetings in July or August; we just never did, for we have so many folks away on vacation"? The word "program" may be something far broader than just another meeting. Just because you never had a meeting in July or August is no reason why you should not have a "program" this year. We are told it is a sign of *old age* if we do not do things *differently!* Some women remind us that they do not go away, and *have more time* to get together in the summer than they have all winter.

Do I hear some of you say, "This summer is different; the need in our *new* world calls for no letup in kingdom building"? Forces of evil are at work, and we, too, must be busy—about our Father's business.

Here are a few suggestions that we may pursue along his way:

A. *The place might be:* a shady porch; a cool room in a church or home; a spot beside a lake; a hillside; a slump of shady trees; a lovely garden; a spacious living room; the church kitchen table!

B. *The time might be:* midmorning; early afternoon; teatime; "very early in the morning"; late afternoon; an evening hour.

C. *The program might consist of:* (1) Our general theme: "That Thy Way May Be Known Upon Earth," used in an informal discussion (how do I feel about his Way in the world of *today?*), Scripture verses, prayers for a better understanding of the people of other nations; or shared experiences which help us grow spiritually "along the way." See the little folder, *Understanding My Bible** (price, 5 cents), (2) A trip around the world via free literature. Suppose each one attending should give in her own words the thrilling story of any one of our Woman's Division pamphlets. Don't let anyone say, "Oh, I couldn't." Suggestions are:

*Mary Ninde Gamewell. A Continued Story** (5 cents); *Carved in Vermont** (free); *Our Girls' School in Europe** (free); *The Church in an Atomic Age* (free, 150 Fifth Avenue, New York 11, N. Y.). (3) A sunrise experience on a hillside. The devotions for July in *Worship Services,** page 19, would be fragrant with new meaning at the early morning hour. (4) That "lovely garden" might follow such a thought as this: "I never knew what a vast area is covered by the work of our Woman's Division of Christian Service." From the pages of WORLD OUTLOOK for March, 1948, might "step" several articles in the form of a monologue, a dialogue, or a question-and-answer period.

D. *The refreshments might be:* cold fruit juice for a morning sip; an outdoor breakfast on that "hillside"; a sacrificial sandwich lunch; a lucious afternoon tea; an outdoor wiener roast; a happy snack for that evening meeting.

II. HIS WAY IN POLAND. Have you read the stirring material for July (*Program Material,** pages 94-106)?

A. *Invitations* should be urgent. On a plain card print, "THE UNPARALLELED OPPORTUNITY OF METHODISM IN EUROPE." All around this printing should be question marks, or print underneath, "WHAT IS IT? WHAT IS IT? WHAT IS IT? COME AND SEE." Add time, date, and place.

B. *Atmosphere.* See A. under "Summer Programs *May* Be Different."

C. *Program.* (1) Follow the outline in *Program Material,** pages 94-102. (2) Open with "Hello, hello! Yes, this is the American School at Lovetch." (See leaflet mentioned above, "Our Girls' School in Europe.") (3) Use those wonderful figures on "The Achievement" (see *Program Material,* page 96). Ask several people each to take one of the figures and make it live; or use a chart. (4) Use "Poland Struggles to Her Feet," by Mrs. Paul N. Garber, WORLD OUTLOOK, March issue, page 11. We *must* keep these things in mind!! (5) For one dollar, Church World Service sells a film strip, "Joyful Giving," which shows much of what is being done for Europe. (6) Our own Board of Missions at 150 Fifth Avenue, New York 11, N. Y., has a sound film, "This Road We Walk," which rents for $1.50. This gives an excellent picture of Europe. (7) See "Suggestions for Action," *Program Material,** pages 101-102. The guide to pronunciation is so good. Use it; get acquainted with words that are different from ours. (8) Both Program A and Program B are excellent. Your pastor might like to have the Woman's Society of Christian Service give Program B at a summer midweek prayer service.

This program should make us realize the importance of intercessory prayer (read "Easter in Poland" in *The Christian Advocate,* March 25, 1948, page 3).

SPECIAL! Yes, meetings may be *different,* in summer as well as in winter; but they are fit for the Master's use only as we give them earnest, prayerful, thoughtful *preparation.* In July, be a "Restorer of Paths" to some woman in your society and you will be richly blessed.

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*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

The Church Carries on in China

(*Continued from page 7*)

It was the same week with the same conference in 1941 that the Pearl Harbor attack brought Japanese soldiers to the church to arrest Bishop Ward and all the American missionaries. Rev. Duncan F. Dodd, of the New York East, formerly belonged to this conference and many old friends inquired concerning him.

The Japanese army used many of our church properties during the war, and as they were surrendered in more orderly fashion, they came through in fairly good shape. This was true in Nanking of Union Hospital, University of Nanking, the Theological Seminary, and Ginling College. Bishop Ward made an appointment and we interviewed the American ambassador, Dr. Leighton Stuart. He is a fine Christian man of whom our country may well be proud. I questioned him very frankly about a number of rather delicate political matters and found him equally frank and ready to give reasons for the judgments he expressed. The embassy, being heated comfortably, in marked contrast with homes, churches, and institutions, seemed like an American oasis.

On the next full day I attended conference, received Communion, and at Bishop Ward's request, gave the devotional address. In the afternoon I visited the Union Bible Women's Training School and saw some unusual visual-aid materials. On the roof of the Theological Seminary the Japanese had built a lookout from which I got a good view of the city and environs. No visit to Nanking is complete without a trip to the Ming dynasty tombs and "Purple Mountain" where the tomb of Dr. Sun Yat-sen is a worthy national shrine. I know of nothing except the Lincoln Memorial in Washington to compare with it in impressiveness. . . . .

Methodism in the Shanghai section of China was developed by the former Southern Church. I must admit that in churchly planning they did a better job on the whole than is visible to the naked eye in some other parts of the country which I visited. Moore Memorial Institutional Church is worthy of a great city, and the McTyeire School is "tops." Shanghai itself is an international crossroads city like Hong Kong, Manila, and New York. . . . .

Our missionaries at Chang-shu are Rev. and Mrs. Wesley Smith. Until the arrival of some Episcopal workers a few weeks ago, they were the only foreigners in a city a little larger than Bridgeport. Off the beaten path, they were glad to receive a few visitors. A new church is being completed and I thought the day school one of the best I had seen in China. It gets dark early in December in China as at home.

Tire trouble is never fun any time or any place. And we had plenty just as it got dark. One slow leak, one bad valve, one puncture, one big blowout, and one poor jack all add up to trouble in a strange land with a chauffeur who knows no English. I'll give him credit, though, he knew his job and he got us as far as McTyeire School on his last available rubber; from there a taxi brought us back to Wiants and a good meal of the best Chinese food. . . . .

The plane was still held in Hong Kong, and the wait of two days and four hours with continued postponements wasn't easy to take. However, we finally left the ground at 4:00 P.M. on Friday the 12th and the smooth and comfortable plane compensated for the delay. The distance of 1,095 miles to Tokyo was covered in four and a half hours, arriving with the vast expanse of the lighted city in full view. I recalled the title of a war book, *Thirty Seconds Over Tokyo*, and also God's message to Jonah concerning the human values in enemy cities.

STRATEGY FOR WORLD PEACE

A program of action adopted by a group of 125 churchmen, from twelve Protestant denominations and twenty states, meeting in Washington, D. C., April 6-7, 1948.

SINCE we feel that the significance of this conference of churchmen will depend largely upon a program of action for world peace, designed to implement basic principles, we would therefore call our churches to a threefold program of prayer, study, and action.

1. Expression of opinion by local church members to Congress and other government agencies.

2. House-to-house canvas. Urge church members to draw up plans for sharing information and suggestions for appropriate action concerning specific international issues with church and other selected persons in the community.

3. Radio programs, both nationally and on the local level, to inform the people of the actions taken by the above-mentioned conference.

4. The use of such cards as are now being sent out by the United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y. See pages 19 and 34 for description.

5. Urge the Christian people of the nation to seek early passage of legislation favoring the entry of a fair share of Displaced Persons into this country, congressional approval of the World Health Organizations, three-year extension of Reciprocal Trade Agreements Act, and re-enactment of grain controls for non-essential uses.

6. That our newspapers and magazines should be supplied with factual material, and that opposition be registered to war-mongering headlines through letters to the editor and responsible committees appointed to follow through with the editor when letters fail to get proper results.

7. That we join in a world-wide movement of prayer, study, reading, and action that peace may become a reality throughout the entire earth.

The time for action has now arrived. Christian people are called upon to support their principles through specific demonstrations. Because the will of the people must be registered in Congress, we would urge Christian citizens everywhere to direct their actions toward Washington, D. C.

Brides' and Young Mothers' Circles

By MRS. ELOISE A. WOOLEVER, *Executive Secretary Woman's Section of the Joint Division*

TWO LETTERS have recently come to us concerning a problem that many local societies are facing. Excerpts from one are as follows:

"I have just been elected president of our local Wesleyan Service Guild and of course, I have a great deal to learn about the Guild, its service and activities, but I am vitally interested in one group of women (I am one of such) that the Guild has not been reaching. *Particularly* since one of our Goals for the coming year is increased membership this matter deserves our consideration.

"The Wesleyan Service Guild is an organization for women of the church and community who are 'gainfully employed.' No mention is made of the large group in church and community who are not business or professional women but who are mothers of small children, who have no nurses and who cannot attend the afternoon meetings of the Woman's Society of Christian Service. They can attend the night meetings of the Guild because at that time their husbands or some other member of the family can keep the children for them. Our unit has at least half of its membership from this group. According to the constitution of the Guild *we do not belong,* but we feel we are receiving a real benefit from the meetings and know that we really should belong. I and my fellow members are concerned with the problem and wonder if we are right in approaching this group of women who are not classed as 'eligible' for Guild membership. We would appreciate any comments or help you can give us and would like to see if something can be done to include this group. We would like to know if they are being included in Guild units in other towns."

The Standing Committee on Organization and Promotion considered this problem which is a very real one, and recommended the following action which, after discussion in the Section of Education and Cultivation, was adopted by the Woman's Division of Christian Service at its Annual Meeting:

"We recommend the promotion of Brides' and Young Mothers' Circles within the Woman's Society of Christian Service with the suggestion that as soon as home conditions allow these young mothers become members of other circles of the Woman's Society."

Someone in referring to these two circles called them the "Two B Circles—Brides and Babies!"

The second letter to which reference has been made shows how in one instance at least, the problem has been met along these lines:

"Let me tell you of the formation of a Brides' and Young Mothers' Circle with twenty-five members. The circle is two months old and so enthusiastic. When I visited one of their meetings I told them about our study, 'We, the People,' which I am to direct, and asked them if they would make 400 invitations for the women of the church. They were delighted to take the responsibility of seeing everyone was invited. One of them said, 'Would you like us to stand at the door and welcome the women as they come to the meeting?' As you may imagine, I said, 'Yes, indeed, indeed!' At the close of the meeting they had light refreshments and stayed for an hour or so for a social good time. The president and Spiritual Life secretary have both been at a meeting and they, as well as I, are enthusiastic about this circle."

From the above it seems that the problem can be met and that the purpose for which the Wesleyan Service Guild was formed can be preserved — an organization for *gainfully employed women.*

GOAL VI

A question has come from many societies concerning the Goal which reads: "*Wesleyan Service Guild—Triple Guild Membership; Triple Number of Guild Units; Triple Guild Service.* A program to acquaint the gainfully employed women with the Guild as her church organization."

This is the question: Must a local church have a Wesleyan Service Guild which has tripled its membership and its service in order for the Woman's Society to qualify for 100-per-cent attainment of the Goal? The answer is "*No.*" This is the Goal for the Wesleyan Service Guild and not for the Woman's Society of Christian Service. The Goal for the society is as it has been heretofore—a thorough study of the church membership to see if it is possible to form a Wesleyan Service Guild, and if it is, help in every way to see that the unit is organized. If a conscientious study is made by the local society and it is found impossible to organize a Guild, the Woman's Society still will have met its Goal. If, on the other hand, it is found that there can be and should be a Guild, then the society must help in every possible way to organize a unit in order to meet the Goal. In other words, there must be "a program to acquaint the gainfully employed woman with the Guild as her church organization."

WHAT IS YOUR RATING?

The Woman's Division of Christian Service, upon recommendation of the Section of Education and Cultivation, adopted the following:

We recommend that in each church the proportion of women members of the church who are members of the Woman's Society of Christian Service and the Wesleyan Service Guild be determined; that every effort be made to enlist the possible one-third or more who are not now members of the Woman's Society of Christian Service or of the Guild with the ultimate aim of securing every woman member of the church as a member of the Woman's Society of Christian Service or of the Guild.

Does your society have two-thirds, four-fifths, or even *all* the women members of the church members of the Woman's Society of Christian Service? If you have 100 per cent will you let the Executive Secretary of the Section of Education and Cultivation know?

Methods of Promoting Student Work in the Local Society

By MRS. H. W. B. DETWILER, *Member of Standing Committee on Student Work*

THE TOPIC is challenging a reversal of the "Society Speaking of the Student"! I have asked two students to give us some methods used in their local church or college church.

Barbara Apostolocus, an art student in her junior year at Woman's College of the University of North Carolina, writes the following: "From the Woman's Societies in our home-town churches and from those in our college community, we receive kindness and encouragement and incentive, in many forms.

"Our home church sends us regularly the church bulletin. We receive an occasional post card from our pastor, and once in a great while in his busy life a note of newsy interest. With the many other things our home church does for us, they send us a subscription to *motive* (Methodist student magazine).

"In our college church the societies do a great deal toward making us 'feel at home away from home.' Each freshman during her first week is entertained at a party sponsored by the various church societies. On the fifth Sunday after the opening of school, when we have had time to visit the various churches, we are given the opportunity of becoming an affiliated member of the church of our choice. On Affiliation Sunday each affiliated member is given a red rose, and the members of the churches take us home to dinner. The churches not within walking distance of the college provide transportation to and from Sunday school and church.

"Our Wesley Foundation on the campus owes much to the helping hand of the Woman's Societies. Our new 'home,' the Wesley House, is a building purchased by one of the Methodist churches. Members of the Men's Bible Class helped us clean and redecorate it. The Woman's Societies of Christian Service, not only those in Greensboro but in all of the Western North Carolina Conference, are contributing furnishings for 'our house.'

"Whenever we are in need of help or advice, the church women are willing to help. Every other week, the Woman's Society prepares our fellowship suppers, and in the event of a conference or deputation they are always willing to help in the same way.

"What does the local society mean to the college student? We would like to answer for every college student, for we are sure that they feel that the Woman's Society of Christian Service is a pillar of faith."

Margaret Parker, at Asbury College, preparing to go to India as one of our missionaries, writes in this manner: "Our Methodist Prayer Band, consisting of girls, has now become the Student Woman's Society of Christian Service. We are an autonomous body, may work as we see fit, but we are officially attached to the Woman's Society of Christian Service of The Methodist Church. We are called on to speak and help at the church, from time to time. There are about twenty active members, but we hope soon to have fifty. Once a week we meet at 6:00 P.M. at the home of the president of the Woman's Society of Christian Service for prayer, and have a wonderful time together."

When the Standing Committee on Student Work met at Grand Rapids in November, 1947, the challenge of the foreign students in this country was presented to us.

Probably there is no greater mission field on earth in this Atomic Age than that presented by our foreign or guest students in this country. The leaders of tomorrow from all over the world walk our college halls, ride our subways, mingle with our throngs, and—may I say—attend our churches and visit our homes?

God grant that they receive from American citizens the true concepts of Christianity. We were reminded that entertaining our guests in groups of fifteen or more makes it easier for them. Churches may do this together. A luncheon served in one church followed by a happy Saturday afternoon of recreation, with another church serving dinner and preparing an evening of entertainment and discussion, builds up a wonderful atmosphere of friendship. By this time students are ready to be assigned to homes for overnight.

The next morning worshiping with their hosts and hostesses in churches in the community builds a two-way contact which is invaluable. What a double blessing lies hidden there! The students have enjoyed the fellowship of a Christian week end; the hosts and hostesses in our local church may have had their love awakened, their interest and vision broadened, so that in days to come Woman's Society and World Service interests may be greatly increased.

Over twenty thousand students are here from other countries in America. Now is the time in student work!

Regional Student-Leadership Training Schools

June 7-12, Lake Junaluska, North Carolina.
June 7-12, Norman, Oklahoma.
June 14-19, Epworth Forest, Indiana.
June 14-19, Pemberton, New Jersey.
June 21-26, Lake Tahoe, California.

Wesleyan Service Guild

By MARION LELA NORRIS

"You, as an individual, have dignity and worth. You also have responsibility.

"The peace and security of the world depend on how you think, what you say, and how you act."

(U and the UN)

The Guild Expansion Program *Continues With Greater Zeal Through 1948!*

Each member of the Wesleyan Service Guild and each member of the Woman's Society of Christian Service, has an important part in bringing about the success of the Guild Expansion Program. This is a co-operative enterprise in which every individual counts!

Over a million gainfully employed women in The Methodist Church, and less than one in ten in the Guild! Who can estimate how many employed women without any church contacts?

Nearly one-third of all the women in the United States are gainfully employed. Are there one-third as many in your Guild as in your Woman's Society? If not, here is *your* first opportunity.

In case there is no Guild in your church, your responsibility is even greater.

"Just what do we do about it?" do you ask. Here are a half dozen easy steps to help you make use of your opportunity and assume your responsibility for the inactive employed women on your church roll, for occasional attendance at services or worship on Sunday, and for the larger number who are entirely unchurched.

1. Ask your minister (sometimes his wife can help also) for a list of names and addresses of young, middle-aged, and older women who earn their living outside of their homes. He often meets them at the door as they leave the church worship service Sunday morning or evening.

If he has a Guild, its membership chairman or one of her comittee is usually near by so she can meet the potential member at once and invite her to the next Guild meeting. In churches having more than one exit, a Guild member is often at each door.

2. At the June meeting of the Woman's Society, provide each member with a file card and ask her to give you the name of any employed woman she knows in her home, the homes of her friends, in the neighbors' homes, or in any place of business—stores, laundries, industrial plants, tea rooms, doctors' and dentists' offices, beauty parlors, schoolrooms, business offices, and so on.

In her day-by-day shopping she must come in touch with many employed women who would welcome the fellowship the Wesleyan Service Guild can offer.

Also she may wish to consult her husband and his business associates, and get in touch with the secretaries, stenographers, typists, bookkeepers, buyers, forewomen, assistant managers, and many others in their employ.

There may be daughters and friends of theirs in the homes of some of these businessmen who have no other introduction to the Guild.

3. At the June meeting of the Guild a similar procedure should be followed, with special concern for the woman *At the Desk Next to Mine.* Listen to this conversation that took place in a large city office (where it was impossible for one not to hear the one-sided telephone conversation in answer to incoming calls) between an old and a new employee:

N. E.—"Did I hear you say 'Guild?' "

O. E.—"Yes."

N. E.—"Does it happen to be a Methodist Guild?"

O. E.—"Yes," showing both interest and concern.

N. E.—"May I ask what church?"

O. E.—"———— Church," with still more concern.

N. E.—"I thought they had a Guild, for I once saw a notice in the bulletin when I went to the morning worship service, but of course I would not think of going—unless I were invited," she added rather timidly.

Of course, she was at once "invited," but the Guild member says she regrets she did not make the first approach. The employee was new, and the old employee did not want to mix religion and business, and said, "Eventually I should have found out she was a Methodist and interested, and would have invited her!"

Are we in the church sometimes too timid in finding out about the people who are lonely for the fellowship of church groups? You who belong to a labor union, or a social club, or a political organization, do you hesitate to make strangers and newcomers welcome? Ought we to do less if we are Christian? The invitation can be genuine interest expressed in such a way that refusal would be embarrassing to neither.

4. Plan at least one unusual outing to which all potential Guild members can be welcomed, combining worship, information, and fun. (Samples of outdoor worship services can be secured by writing the Guild office.)

5. Arrange for at least two, and if possible, more, delegates to attend a Guild Week End, or a summer school. In April a notice of week ends planned at that time was sent in a letter to the president of each Guild unit registered in 1948 in the Guild office. If your unit did not receive a letter, check with your

(*Continued on page 34*)

Summer School Opportunities

MISS LILLA MILLS and MISS HELEN JOHNSON, *Secretaries, Woman's Section, Joint Division of Education and Cultivation*

Jurisdiction Schools of Missions and Christian Service, 1948

Central Jurisdiction, Clark College, Atlanta, Georgia ..... June 14-19
Dean: Miss Florence Teague, 810 Broadway, Nashville 2, Tennessee.
Chairman of Committee: Mrs. W. H. McCallum, 51 North 20th Street, Columbus, Ohio.

North Central Jurisdiction, Lake Forest College, Lake Forest, Illinois ..... June 9-16
Dean: Mrs. Alan K. Laing, 1107 West Charles Street, Champaign, Illinois.
Chairman of Committee: Mrs. Alan K. Laing.

Northeastern Jurisdiction, Syracuse University, Syracuse, New York ..... June 21-28
Dean: Mrs. H. C. Leonard, 645 West Ellet, Philadelphia 19, Pennsylvania.
Chairman of Committee: Mrs. H. C. Leonard.

South Central Jurisdiction, Mt. Sequoyah, Fayetteville, Arkansas ..... July 6-16
Dean: Rev. Horace W. Williams, 810 Broadway, Nashville 2, Tennessee.
Chairman of Committee: Mrs. G. W. Dameron, 2664 Wisteria Street, New Orleans 17, Louisiana.

Southeastern Jurisdiction, Mission Inn, Lake Junaluska, North Carolina ..... July 20-28
Dean: Miss Florence Teague, 810 Broadway, Nashville, 2 Tennessee.
Chairman of Committee: Mrs. D. R. Little, 302 Lawrence Street, Marietta, Georgia.

Conference Schools and Institutes

Alabama—Huntingdon College, Montgomery, Alabama ..... June 7-11
Dean: Dr. W. F. Calhoun, Foster Street Methodist Church, Dothan, Alabama.

Baltimore—Westminster, Maryland ..... July 9-16
Dean: W. W. Delaplain, 516 North Charles Street, Baltimore 1, Maryland.

California—College of the Pacific, Stockton, California ..... August 16-20
Dean: Mrs. F. W. Batten, Box 142, Dos Palos, California.

Central Alabama—Daniel Payne College, Birmingham, Alabama ..... July 5-10
Dean: Mrs. P. M. Gibbes, 26 Arlington Avenue, Greer, South Carolina.

Central Kansas—Salina, Kansas ..... July 26-30
Secretary of Missionary Education: Mrs. Kenneth L. McGill, Canton, Kansas.

Central New York—Kenka College, Kenka Park, New York ..... June 30-July 2
Dean: Mrs. George Fisher, 971 Lancaster Avenue, Syracuse 10, New York.

Central Pennsylvania—Dickinson College, Carlisle, Pennsylvania ..... June 8-14
Dean: Mrs. Dunning Idle, Sr., 143 Chambersburg Street, Gettysburg, Pennsylvania.

Central Texas—Southwestern University, Georgetown, Texas ..... August 24-27
Dean: Mrs. E. L. Reid, 301 Bellevue, Cleburne, Texas.

Central West (Central Jurisdiction)—Kansas City, Missouri ..... June 28-July 2
Dean: Miss Josephine C. Banks, 4211 Cook Avenue, St. Louis, Missouri.

Colorado—Estemere Lodge, Palmer Lake, Colorado ..... July 6-8
Dean: Mrs. John L. Spargo, 1551 South Humboldt, Denver 10, Colorado.

Dakota—Pactola, South Dakota ..... June 24-27
Dean: Mrs. V. V. Davis, Sioux Falls, South Dakota.
Poinsett Camp, South Dakota ..... July 21-25
Dean: Mrs. W. F. Kumlien, Brookings, South Dakota.

Delaware (Central Jurisdiction)—Princess Anne College, Princess Anne, Maryland ..... July 11-17
Dean: Mrs. Alexander P. Camphor, 31 Webster Place, Orange, New Jersey.

Detroit—Adrian College, Adrian, Michigan ..... June 21-25
Dean: Mrs. C. A. Rydmark, 613 Dell Avenue, Flint, Michigan.

East Oklahoma—Camp Egan, Tahlequah, Oklahoma ..... August 1-6
Dean: Mrs. Walker Milam, Chelsea, Oklahoma.

Erie—Chautauqua, New York ..... August 22-29
Dean: Mrs. Payson W. Burt, 1902 B Apartment 4, Buffalo Road, Erie, Pennsylvania.

Florida (Central Jurisdiction)—Boylan-Haven School, Jacksonville, Florida ..... June 16-23
Secretary of Missionary Service: Mrs. J. Todd McKenzie, 1430 Davis Street, Jacksonville, Florida.

Florida—Southern College, Lakeland, Florida ..... August 30-September 4
Dean: Mrs. H. S. Prince, 5707 Central Avenue, Tampa 4, Florida.

Genesee—Camp Wesleyan, Silver Lake, New York ..... July 11-18
Dean: Mrs. Dana R. Scutt, Cuba, New York.

Geneva—Conference Point, Williams Bay, Wisconsin ..... August 8-15
Dean: Miss Evelyn Farr, 3721 North Tripp Avenue, Chicago 41, Illinois.

Holston—Sullins College, Bristol, Virginia ..... June 14-18
Dean: Dr. C. E. Lundy, P. O. Box 82, Bristol, Virginia.

Idaho—Camp Sawtooth ..... August 9-13

Illinois—McMurray College, Jacksonville, Illinois ..... June 21-2
Dean: Mrs. Leslie Lewis, Atwood, Illinois.

Indiana—Bishop Roberts Park, Rivervale ..... July 11-1
Dean: Mrs. Frank Ellis, 2710 Hollywood, Lincoln Heights, Jeffersonville, Indiana.

Iowa-Des Moines—Grand View College, Des Moines, Iowa ..... June 29-July
Director: Mrs. Vinson Goos, Silver City, Iowa.

Kansas—Baldwin, Kansas ..... July 19-2
Dean: Rev. Sam Hedrick, Baldwin, Kansas.

Kentucky—Sue Bennett College, London, Kentucky ..... August 16-2
Dean: Miss Juliet J. Poynter, Shelbyville, Kentucky.

Kentucky, Lexington, Louisville—Lincoln Leadership Training School, Kentucky State College, Frankfort, Kentucky ... June 27-July
Dean: Mrs. V. P. Henry, P. O. Box 25, Columbia, Kentucky.

Lexington—Bishop Roberts Park, Rivervale, Indiana ..... July 5-1
Secretary of Missionary Education: Mrs. W. P. Kellogg, 635 South Center, Springfield, Ohio.

Little Rock and North Arkansas—Hendrix College, Conway, Arkansas ..... July 26-3
Dean: Miss Myrtle Charles, Hendrix College, Conway, Arkansas.

Louisiana—Centenary College, Shreveport, Louisiana ..... August 30-September
Dean: Rev. J. Henry Bowden, Lake Charles, Louisiana.

Louisville—Bethel College, Hopkinsville, Kentucky ..... June 21-2
Dean: Mrs. Lander J. Chisholm, Earlington, Kentucky.

Memphis—Lambuth College, Jackson, Tennessee ..... August 30-September
Dean: Rev. E. L. Robinson, 528 Westmoreland Place, Jackson, Tennessee.

Michigan—Albion, Michigan ..... June 27-3
Dean: Mrs. R. W. Fenner, Plainwell, Michigan.

Bay View, Michigan ..... June 21-2
Dean: Mrs. R. W. Fenner, Plainwell, Michigan.

Minnesota and Northern Minnesota—Hamline University, St. Paul, Minnesota ..... August 10-12
Dean: Mrs. George Walker, 153 Oakwood Road, Hopkins, Minnesota.

Mississippi—Seashore Camp Ground, Biloxi, Mississippi ..... June 14-1
Dean: Rev. C. H. Gunn, Meridian, Mississippi.

Missouri Area—Missouri, Southwest Missouri, St. Louis: Central College, Fayette, Missouri ..... July 26-3
Dean: Rev. G. C. Ervin, Mexico, Missouri.

Montana—Rocky Mountain College, Billings, Montana ..... July 19-2
Dean: Mrs. F. W. Grawe, 635 South Main Street, Kalispell, Montana.

Nebraska—Nebraska Wesleyan University, Lincoln, Nebraska ..... August 23-2
Dean: Rev. Walter L. Jewett, Sidney, Nebraska.

New England—Wesley Church, Worcester, Massachusetts ..... September 23-2
Dean: Mrs. F. Nelson Bridgham, 174 Westford Circle, Springfield 4, Massachusetts.

New England Southern—Methodist Camp, Gloucester, Rhode Island ..... August 13-1
Dean: Rev. William T. Wallace, 26 Fourth Street, East Providence, Rhode Island.

New Jersey—New Jersey Conference Center, Pemberton, New Jersey ..... July 19-2
Dean: Mrs. John R. Stewart, 100 Kings Highway, West, Haddonfield, New Jersey.

New York East—Shelter Island, Long Island, New York ..... July 26-August 2
Dean: Mrs. G. E. Transom, Baldwin, Long Island, New York.

Newark—Butler, New Jersey ..... June 29-July 3
Dean: Mrs. Bret Pease, 120 Westervelt Avenue, Tenafly, New Jersey.

North Alabama—Talladega, Alabama ..... June 21-2
Dean: Dr. V. H. Hawkins, 516 North 22d Street, Birmingham, Alabama.

North Carolina and Western North Carolina—Pfeiffer Junior College, Misenheimer, North Carolina ..... June 6-1
Dean: Mrs. C. M. Waggoner, Pfeiffer Junior College, Misenheimer, North Carolina.

North Dakota—Jamestown College, Jamestown, North Dakota ..... July 5-9
Dean: Mrs. A. O. Gunnerud, Rugby, North Dakota.

North Georgia and South Georgia—Wesleyan College, Macon, Georgia ..... September 6-10
Dean: Rev. G. E. Clary, Trinity Church, Savannah, Georgia.

North Indiana—Epworth Forest, Indiana ..... June 20-2
Dean: Mrs. H. Merton Smith, Route 3, Sheridan, Indiana.

North Mississippi—Camp Site, Oxford, Mississippi ..... June 7-1
Dean: Rev. J. E. Long, Tupelo, Mississippi.

North Texas—
Dean: Mrs. A. H. Logan, Henrietta, Texas.

Northwest Indiana—Battle Ground, Indiana ..... June 20-2
Dean: Mrs. Raymond T. Wise, 1509 West 22d Street, Indianapolis, Indiana.

Northwest Iowa—Methodist Camp, Lake Okoboji, Iowa (mailing address: Spirit Lake, Iowa) ..... June 27-3
Dean: Mrs. R. C. Lawrenson, 107 North Helen Street, Sioux City, Iowa.

Ohio and North-East Ohio—Bethesda, Ohio ..... August 1-5
Dean: Mrs. Frank Stoudt, 341 North Broadway, Salem, Ohio.

Lakeside, Ohio ..... July 18-2
Dean: Mrs. Herbert J. Thompson, 17 Newton Street, Norwalk, Ohio.

Lancaster, Ohio ..... July 19-2
Dean: Mrs. Russell Beck, 333 King Avenue, Columbus 1, Ohio.

Sabina, Ohio ..... July 11-1
Dean: Mrs. C. Beers, 3060 Portsmouth Avenue, Cincinnati 8, Ohio.

Oregon—Camp Magruder, Bar View, Oregon ..... August 8-1
Dean: Mrs. F. R. Sanders, 5825 S. E. 44th Avenue, Portland 6, Oregon.

ific Northwest—College of Puget Sound, Tacoma, Washington ..... August 2-6
Dean: Mrs. E. Paul Todd, 1409 North 6th, Tacoma 6, Washington.

ninsula—Wesley Junior College, Dover, Delaware ..... July 12-16
Dean: Mrs. H. A. Menser, 107 Northern Avenue, Wilmington 171, Delaware.

iladelphia—Pocono Plateau, Pennsylvania ..... July 10-17
Dean: Mrs. D. Chester Warlow, 105 Greenwood Avenue, Lansdowne, Pennsylvania.

tsburgh—Methodist Training Center, Jumonville, Star Route, Uniontown, Pennsylvania ..... July 24-31
Dean: Mrs. David M. Ensell, 1544 McFarland Road, Pittsburgh, Pennsylvania.

ck River—Rockford College, Rockford, Illinois ..... June 28-July 2
Dean: Mrs. W. A. Marth, 1815 Quincy Street, Rockford, Illinois.

uth Carolina (Central Jurisdiction)—Mather Academy, Camden, South Carolina ..... June 21-28
Dean: Mrs. P. M. Gibbes, 26 Arlington Avenue, Greer, South Carolina.

uth Carolina and Upper South Carolina—Columbia College, Columbia, South Carolina ..... June 7-11
Dean: Mrs. W. E. DuRant, Elliott, South Carolina.

uthern California-Arizona—Occidental College, Los Angeles, California ..... August 24-27
Dean: Mrs. Harold C. Kuck, 1708 Lyndon Street, Pasadena, California.

uthern Illinois—McKendree College, Lebanon, Illinois ..... August 2-6
Dean: Dr. Frank E. Harris, Lebanon, Illinois.

uthwest Texas—Mt. Wesley, Kerrville, Texas ..... August 16-20
Dean: Mrs. Loyd Mitchell, Rocksprings, Texas.

nnessee—Beersheba Springs, Tennessee ..... August 16-20
Dean: Mrs. H. T. Tipps, Franklin, Tennessee.

xas—Huntsville, Texas ..... August 30-September 3
Secretary of Missionary Education: Mrs. W. B. Oliver, Daisetta, Texas.

oy—Poultney, Vermont ..... July 20-23
Dean: Mrs. Sidney L. Smith, 6 Furman Place, Delmar, New York.

per Iowa—Cornell College, Mount Vernon, Iowa ..... June 30-July 2
Director: Mrs. Earl Elijah, Clarence, Iowa.

rginia—Randolph-Macon Woman's College, Lynchburg, Virginia ..... June 14-19
Dean: Dr. R. M. White, 5026 Sylvan Road, Richmond 24, Virginia.

Blackstone College, Blackstone, Virginia ..... September 14-17..
Study and Action Committee in charge.

ashington (Central Jurisdiction)—Martinsburg, West Virginia ..... June 28-July 3
Dean: Mrs. Lucinda Miner, 2521 Benning Road, N. E., Washington, D. C.

est Oklahoma—Oklahoma City University, Oklahoma City, Oklahoma ..... July 26-30
Dean: Mrs. Roy Dillon, 2028 Northwest 21st Street, Oklahoma City 6, Oklahoma.

est Texas (Central Jurisdiction)—Samuel Huston College, Austin, Texas ..... August 00-00
Dean: Mrs. C. S. Edmonds, 709 Cuney Way, San Antonio 3, Texas.

est Virginia—Buckhannon College, Buckhannon, West Virginia ..... July 19-24
Dean: Dr. John Hannifan, Pike Street, Clarksburg, West Virginia.

est Wisconsin—Frontenac, Minnesota ..... August 25-29
Dean: Mrs. H. S. Thompson, 915 Second Avenue, Eau Claire, Wisconsin.

inona Lake—Westminster Hotel, Winona Lake, Indiana ..... June 23-29
Dean: Mrs. A. H. Roseen, 2315 East 69th Street, Chicago, Illinois.

isconsin—Downer College, Milwaukee, Wisconsin ..... July 18-22
Dean: Mrs. Ellis Hoskins, 3049 North Cramer Street, Milwaukee, Wisconsin.

yoming—Sky Lake, Pennsylvania ..... August 26-28
Dean: Mrs. Ellsworth Keller, 108 Yeager Avenue, Forty Fort, Pennsylvania.

yoming State—Buffalo, Wyoming ..... July 12-16
Dean: Mrs. C. B. Ware, Buffalo, Wyoming.

Schools for Young Women and Girls, 1948

rrie Barge House Party—Lycoming Junior College, Williamsport, Pennsylvania ..... July 4-11
Dean: Mrs. Dunning Idle, Sr., 143 Chambersburg Street, Gettysburg, Pennsylvania.

etroit Conference—World Friendship Camp, Lake Huron, Michigan ..... August 8-14
Dean: Mrs. S. S. Closson, 208 W. Burnside, Caro, Michigan.

mp Wesleyan—Silver Lake, New York ..... July 11-18
Dean: Mrs. Floyd Field, 534 12th Street, Niagara Falls, New York.

ouse Party—School of Missions, Kansas City, Missouri ..... Intermediates, June 7-11; Seniors June 14-18
Dean: Mrs. J. Nelson Jones, 2909 Angelique Street, St. Joseph, Missouri.

mp Wesleyan—Medicine Lake, Minnesota ..... June 13-20
Dean: Mrs. J. S. Lynde, 312 Xerxes, North, Minneapolis, Minnesota.

mp Yo-Pe-Mi-Ca—Epworth Forest, Indiana ..... June 20-26
Dean: Mrs. Ernest Lawshe, Tipton, Indiana.

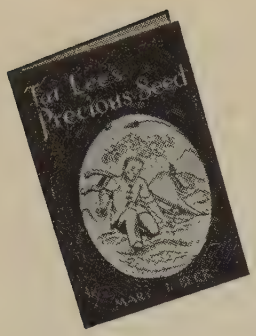
antingham Girls' Fellowship—Brantingham, New York ..... July 10-17
Dean: Mrs. Paul Roy, Potsdam, New York.

M Camp—Battle Ground, Indiana ..... June 20-26
Dean: Mrs. Blaine Kirkpatrick, Monticello, Indiana.

irls' School—Lakeside, Ohio ..... July 18-24
Dean: Mrs. E. K. Barss, Savannah, Ohio.

mp Innabah School of Missions—Camp Innabah, Spring City R. D., Pennsylvania ..... July 17-24
Dean: Mrs. W. F. Press, 333 East Moreland, Willow Grove, Pennsylvania.

(Continued on page 34)



Missionary Materials for Youth—1948-49

By HELEN L. JOHNSON and MAY TITUS

"America's Geographical Frontiers"

ALASKA, Hawaii, Puerto Rico, the Virgin Islands, the Canal Zone—these continental frontiers and outposts have been headlined for years in terms of their value as naval and air bases in the strategy of global war. But what of their peoples? What of their human values, needs, and potentialities? It is with these that the world Church of Christ is primarily concerned. The changes sweeping over these areas in recent years have created conditions and opened up opportunities that demand full, immediate study and energetic action by the whole fellowship of American Christians in a new, united missionary effort.

"China in the Asia of Today"

What happens among the four hundred millions of China in the coming decade has a profound bearing on what will happen to the other hundreds of millions in Asia. There is no more urgent demand upon the churches of North America than to gain a deeper understanding of China and to prepare for vastly greater co-operation with the Chinese churches in extending the Christian mission in these fateful years.

The church-school periodicals planned for the Methodist Youth Fellowship offer the following missionary units:

INTERMEDIATES

Sunday-school Sessions

Group Graded Lessons printed in *Lessons for Intermediates;* teachers' helps in *Workers With Youth.*

January 2, 9, 16, 23, 1949, "Our Church at Work in Interesting Places."

April 24, May 1, 8, 15, 1949, "Neighbors All."

Closely Graded Lessons

Course VII, Part 2, II. "Out from Bethlehem."

Course IX, Part 2, "We Follow the Way."

Evening Sessions

Printed in *The Intermediate Fellowship;* helps in *Workers With Youth.*

January 2, 9, 16, 23, 1949, "A Missions Workshop."

April 24, May 1, 8, 15, 1949, "The Gifts They Brought."

ELECTIVE UNIT (Pamphlet)

"This Globe—a Neighborhood." Price, 20 cents.

SENIORS

Sunday-school Sessions

Group Graded Lessons printed in *Highroad;* teachers' helps in *Workers With Youth.*

May 1, 8, 15, 22, 29, 1949, "The Church and America's Geographical Frontiers."

Adapted Group Graded Lessons printed in *Bible Lessons for Youth;* teachers' helps in *Bible Lessons for Youth—Teachers' Quarterly.*

March 27, 1949, "Jesus Sends Disciples to All Nations."

June 19, 1949, "The Church Tomorrow."

July 24, 1949, "Barnabas, Missionary Pathfinder."

September 25, 1949, "Brotherhood, the Basis for Lasting Peace."

Evening Sessions (printed in *Highroad*)

January 2, 9, 16, 23, 30, 1949, "Youth and the Church of China."

July 3, 10, 17, 24, 1949, "Liberty and Justice for All."

August 7, 14, 21, 28, 1949, "Fun and Fellowship from Many Lands."

YOUNG PEOPLE

Sunday-school Sessions

Graded Lessons for Young People, printed in *Christian Action;* teachers' helps in *Workers With Youth.*

January-March, 1949, "A Free and Effective Church."

April-June, 1949, "The Christian and Social Conflict."

Evening Sessions (printed in *Highroad*)

January 2, 9, 16, 23, 30, 1949, "Youth and the Church of China."

July 3, 10, 17, 24, 1949, "Liberty and Justice for All."

August 7, 14, 21, 28, 1949, "Fun and Fellowship From Many Lands."

ELECTIVE UNIT (Pamphlet)

"A New World Through Racial ... derstanding," by Earl Cranston. Pr... 20 cents.

For groups of Intermediate boys ... girls interested in learning more ab... *China in the Asia of Today:*

*Tai-Lee's Precious Seed,** by Mary ... Beck, a reading book for intermedia... (Paper, 90 cents; cloth, $1.75.)

*A New China,** by Viola S. Winn, ... expanded Course on China. (Price, ... cents.)

America's Geographical Frontiers:

*Puerto Rican Puzzles,** by Mae Hu... Ashworth, for reading or group ... (Paper, 65 cents.)

*With Justice for All,** by Ione Catt... a program guide. (Paper, 35 cents.)

For seniors and young people in... ested in learning more about... China in the Asia of Today:

*Rising Through the Dust,** by Arc... R. Crouch, for reading or group ... (Paper, 90 cents; cloth, $1.50.)

*Discussion and Program Suggesti... on China for Youth,** by Rowena I... guson. (Paper, 35 cents.)

America's Geographical Frontiers:

*Forty-Eight Plus!** by Consta... Hallock, for personal reading or c... study. (Paper, 75 cents.)

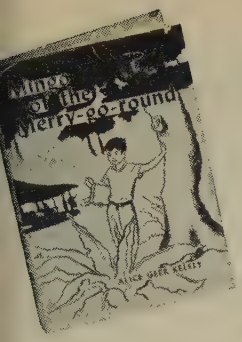
*Discussion and Program Suggest... on America's Geographical Frontiers ... Youth,** by Ronald E. Osborn. (Pa... 35 cents.)

Puerto Rico Today—and Tomorro... by William F. and Ruth A. Hasti... (Paper, 50 cents.)

Contacts between the girls of ... church and the Woman's Society ... Christian Service are maintained ... girls meet in World Friends ... groups to become better acquain... with the organization and proje... of the society. The title of t... year's study is "Build Ye ... Road." (See back cover for la... announcement.)

These programs and wors... services, while specifically rela... to the work of the Woman's ... ciety, are developed also in ... with the study of Alaska, Haw... Puerto Rico, and China.

*Available from Literature Headquarters, ... Plum Street, Cincinnati 2, Ohio, and Distri... ing Offices.



Missionary Materials for Children—1948-49

By RUBY VAN HOOSER, *Secretary of Children's Work*

With its age-old culture and its long period of recorded history, the country of China finds itself in the eyes of the whole world today as its 450,000,000 people struggle to establish a stable, democratic, and peaceful way of life. For over a hundred years The Methodist Church has been at work in China carrying the message of the Christian gospel, and serving the people in many ways. It is this country that has been chosen as a major missionary emphasis for Methodist children during the coming year, as well as for youth and adults.

A second important missionary emphasis for boys and girls during 1948-49 will relate to the island of Puerto Rico and the work that the church is carrying on in this outpost of the United States.

Developed around these two emphases, the missionary materials for 1948-49 are particularly interesting and timely. They include the following units:

For Primary Children

Primary Group Graded Lessons, January, 1949. This unit of four sessions will be concerned with an emphasis on China. It will help primary boys and girls become acquainted with children in China and develop a sense of fellowship with them. It will also help the children to become familiar with and share in some of the Christian work in China. The pupils' material will be found in *The Primary Class* and the teacher's notes in *Child Guidance in Christian Living.*

For Use in Additional Sessions

*Friends in China,** by Mattie Lulu Cooper. This ten-session unit will help primary children to learn about some of the services of the church for boys and girls in China. (Price, 50 cents.)

For Junior Children

Junior Group Graded Lessons, January, 1949 This unit of four sessions is entitled "The Church at Work in China." It will help juniors discover how Chinese Christians and missionaries work together to build the Christian community. It will also enable them to understand how they may have a share in this on-going work. The pupils' material will appear in the *Junior Quarterly* and the teacher's notes in *Child Guidance in Christian Living.*

For Use in Additional Sessions

1. *Wei-Li-Kung-Hui,** *The Methodist Church in China,* by Dorothy La Croix Hill. This unit of ten sessions will help juniors to gain some understanding of the history of Methodist missions in China, and the ways in which the Christian message is spreading today. (Price, 50 cents.)

2. *Plans for Additional Sessions.* Two units will be found in this section of *Child Guidance in Christian Living.* They are: "Better Health in China," January, 1949; "The Methodist Church in Puerto Rico," May, 1949.

Order periodicals from The Methodist Publishing House serving your territory.

Missionary Education in the Church's Program

From reading this list of children's materials, it will be apparent that in church schools where the Group Graded Lessons are used, missionary units for primary and junior children will occur in January, 1949. In churches using the Closely Graded Courses, primary and junior boys and girls will engage in the study of missionary units during April and May.

Additional sessions of the church school should be planned in connection with the study of these missionary units in January and in April and May. Leaders of *primary children* should use the manual, *Friends in China,* by Mattie Lulu Cooper. For *juniors,* the manual, *Wei-Li-Kung-Hui, The Methodist Church in China,* by Dorothy La Croix Hill, should be followed. In churches where additional sessions are held for juniors once a week throughout the year, "Plans for Additional Sessions" in January and May, 1949, should be used.

Other Materials on China and Puerto Rico

The Missionary Education Movement has prepared materials on China and Puerto Rico to supplement the units that are listed. These materials include:

China

*The Watch-Goat Boy,** by Gertrude Jenness Rinden. Reading book for *primary children.* (Price, 90 cents.)

*A Primary Teacher's Guide on China,** by Meta R. Lindsay. (Price, 35 cents.)

*Dike Against the Sea,** by Mary Brewster Hollister. Reading book for *juniors.* (Price, 90 cents.)

*A Junior Teacher's Guide on China,** by Ada W. Smith. (Price, 35 cents.)

*Surprise for Mindeh,** a picture story book, by Nina Millen. For grades 3-5. (Price, 75 cents.)

Puerto-Rico

*Wishes Come True,** by Jeanette Perkins Brown. A reading book for *primary children.* (Price, 90 cents.)

*A Primary Teacher's Guide on Puerto Rico,** by Jeanette Perkins Brown. (Price, 35 cents.)

*Mingo of the Merry-Go-Round,** by Alice Geer Kelsey. Reading book for *juniors.* (Price, 90 cents.)

*A Junior Teacher's Guide on Puerto Rico,** by Alice Geer Kelsey. (Price, 35 cents.)

*Rosita, A Little Girl of Puerto Rico,** by Jeannette Perkins Brown. A book for small children. (Price, 75 cents.)

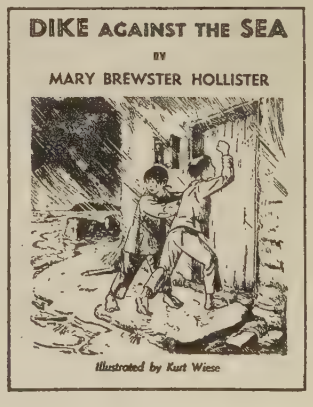
Maps

*Friendship Map: China,** by Louise E. Jefferson. In color; 30x24 inches. (Price, 50 cents.)

*A Political Map of China.** In four colors; 30x24 inches. (Price, 35 cents.)

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

(*Continued on page 34*)



The Woman's Division of the Work of Christ in Japan

By TSUGI KOSAKA

THE real reconstruction of Japan is impossible without Christianity. Reconstruction without Christianity would mean that she would walk again the same road which she has trodden before. It seems to me that this is the time for Japan to turn her face to Christ. This is the wonderful opportunity God gave us. But the task is not easy as you know, especially when Communism is getting rather strong among rural people, in factories, among office workers, and young students. But we must fulfill the task and I feel we can do it. We need your prayers more than ever, and we want to thank you for your continued help in earnest prayer.

As you know, most of the denominations here in Japan were united during the war, so there is no Methodist Society of Church Women in Japan such as we had before. Our Methodist Society of Church Women was a very strong one, and Mrs. J. Sugihara who was chairman of that society is now the chairman of the Woman's Division of the United Church of Japan.

Delegation to Japan visits outstanding women leaders

The work of the Division is quite active as you will see from the following report of Mrs. Harue Miyagi who compiled this for us.

The Activities of the Woman's Department of the Church of Christ

The new constitution which was adopted during 1947 brought a radical change in the position of Japanese women. However, the church, which is always more or less conservative, has not changed its attitude toward its women so quickly as in other spheres of the nation's life. The Woman's Department of the Church of Christ in Japan quietly assumed the same old responsibilities called for in the present condition of the national life.

The Woman's Department endeavored throughout the year to be faithful to its essential mission, that of bringing Christ's gospel to all women, suffering from all sorts of postwar bitterness. However, our desire was not fully realized because the same postwar difficulties lie heavily upon all of us and we had to face handicaps on every hand. Our activities can be classified as follows:

I. Awakening women to a consciousness of International Relations. During the war years we were cut off from the entire world, but this was the joyous year when we could not only resume the old ties but add new ones.

1. Welcome meetings for former missionaries who have returned.

2. A welcome gathering for Mrs. Vining who came to Japan to serve as our Crown Prince's tutor.

3. World Day of Prayer. In February, after a lapse of some

Japanese woman and child, Nagasaki Japan

years, the World Day of Prayer was observed in many cities and districts of the country. The program drawn up by an Indian woman, was revised by our Department so as to fit our national situation. It was a joy beyond description to be able to join once more women of the entire world in prayer.

4. Mrs. Tamaki Uemura, a member of the Executive Committee of the Woman's Department, returned from the United States in April. She has traveled widely over the nation telling of her trip and has rendered a great service in creating a better understanding of American women.

5. The Conference on Christian Co-operation at Yumoto. Four of our members attended this conference and were awakened to a new realization that our church is a branch of the World Church—we Christians are all one in Christ.

II. Efforts were made to strengthen the spirit of union among the Christian women. The Church of Christ in Japan was formed just before the war began. The tie

Prayer time for the Christians of the world

hich unite the denominations are metimes loose, and during 1947 e made efforts to tighten these by isiting the different regional conerences and churches, thus creatng better understanding among our omen.

Early in September, a conference f the chairmen of the eighteen istrict Women's Departments of he United Church, under the heme, "The Church and Our Mision" (two-day program), was caried out.

III. Aid for Ministers. Because f the ever-increasing inflation, inisters have found it exceedingly ifficult to live this past year. Although our efforts were not sufficient to solve their problems, yet hrough many letters received, we now that what we did was a great ncouragement and comfort to them n their struggle. All of the women who had something they could spare ent it to the committee. These rticles were sold at bazaars and he money, amounting to yen 0,000 (at the present rate of exhange $1,400) was presented to he seventy-five ministers, recomnended by the heads of the disricts as being most needy.

IV. Emergency Relief. Kinki, hikoku, and Kwanto Districts sufered from earthquake and flood lamage in the summer and fall of 947. As soon as the news reached hem, the church women of each listrict brought from their already lepleted resources as much as they could and hurried to the rescue. Thus through the Woman's Department, innumerable articles went to the suffering churches and to outside people as well.

"The membership of the Council was increased at the beginning of 1948, and it enters the new year filled with enthusiasm and hoping to accomplish better work for our Lord both in quality and quantity."

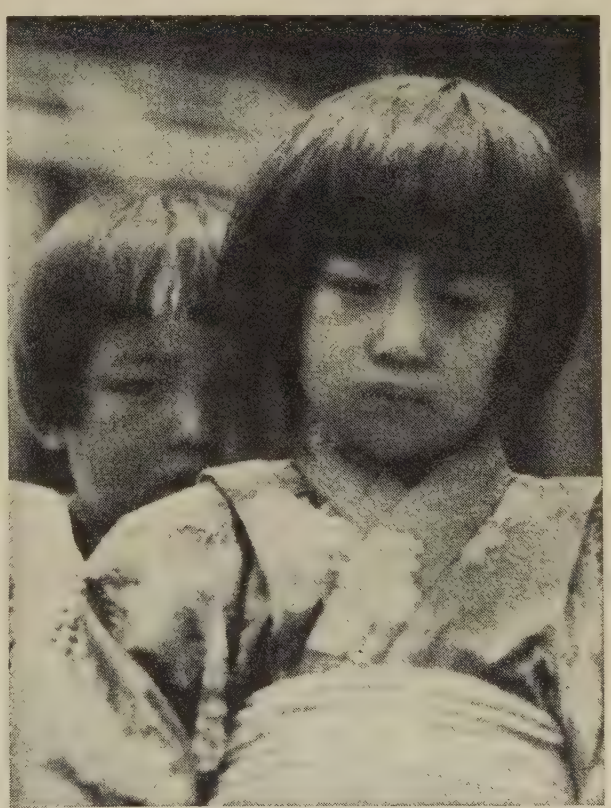
Last fall the Y.W.C.A. of Japan had a national convention for the first time since the war, and we had fifteen delegates from the World's Y.W.C.A. It was a wonderful experience to be together face to face, and pray together once more. Our participation in the World Day of Prayer made us feel that we have a part in world affairs once more.

The Woman's Society of the churches of Tokyo District has one day fixed each month for Bible study and for prayer for world peace, for the building of a Christian world, and for the leaders of the United Nations.

In Japan, too, the United Nations Educational, Scientific, Cultural Organization has begun its active work, and we believe it is going to mean a great deal in creating understanding and appreciation of the different peoples of the world.

If we can have close contact with the American Unit of the World Federation we shall be so grateful, and if there should be anything we could do or should do, please let us know.

We want to express our deep friendship and send our best regards to you.



Japanese children, Fukuoka, Japan

Woman's Division of Christian Service of the Polish Provisional Annual Conference

Topic: July Program

THIS year has been a period of renewal of the activities of the Woman's Division in Poland. They were interrupted in 1939 by the German invasion and suspended during the five and a half years of the occupation.

Your missionaries, Ruth Lawrence and Sallie Lewis Browne, returned to Poland in July, 1946. The conference, just then adjourned in Katowice, had appointed Miss Lawrence to the English Language College, Warsaw; and Miss Browne to the supervision of the training and the work of the deaconesses and the organization and promotion of the work of the Woman's Societies.

The English Language College was opened by our church in August, 1921, and continued in operation until closed by the Gestapo in November, 1939. This institution had made a recognized contribution to Polish society and had such a good reputation that the reopening was cordially welcomed.

Reopening after seven years of inactivity necessitated a complete reorganization of both staff and program, as well as thoroughgoing repairs of the plant which had been gutted by fire. The equipment had to be replaced entirely since what the fire did not destroy was carried off by looters after the insurrection of 1944. We opened the school in October, 1946, on the basis of a permit granted by the Ministry of Education in June, 1945; in due time we secured a renewal of this permit and the approval of a new statute. The school is today officially recognized by the Warsaw Curatorium (Board of Education) as a middle school which shall have the special purpose of teaching English to young people and adults.

Methodist Building, Warsaw

On October 1, 1946, registration began, and by October 10, when classes began, more than one thousand persons had been accepted, and registration had to be closed. During the year a total of 1,942 persons enrolled and the maximum attendance was 1,300. These large numbers exceeded our highest expectations, and are approximately 500 more than at any other time in the history of the school. This increase is all the more significant when considered in the light of the fact that the population of prewar Warsaw was 1,250,000, while today it is 500,000. These figures convince us that there is a real need of and desire for our English Language College in Warsaw, and perhaps for similar institutions in other cities of Poland.

The following statistics indicate the professions and occupations represented in our student body:

Total enrollment for the year.....1,942
Maximum attendance at one time..1,300

	Number	%
Clerks	916	47
Students	723	37
Engineers	62	3
Teachers	52	2
Doctors	46	2
Army	31	1
Lawyers	27	1
Merchants	27	1
Technicians	24	1
Artists	20	1
Scientists	14	0

The personnel of the school consists of eleven teachers, two secretaries, one bookkeeper, and two janitresses. It is interesting to note that of the teachers, three belong to the Church of England, four teachers and the bookkeeper belong to The Methodist Church.

Beginning with bare rooms still unfinished, inadequate heating, no furniture, no textbooks, and a completely new staff, we nevertheless had a successful year. Today we have a well qualified personnel. In every respect the school is, before the war, the most popular institution of its kind in Poland.

Except for rent which the Church has given, the school has been able to cover all expenses. Tuition has been very moderate, but we have reason to believe that it is on a good financial basis and will in time become entirely self-supporting.

The Woman's Societies held their last annual meeting in the summer of 1939. After November of that year all church organizations were banned and all meetings except services of public worship were forbidden. At the session of the Polish Provisional Annual Conference in Katowice, July, 1946, Bishop Gaber called upon the officers of the conference society who had been elected in 1939, to take up their responsibilities again and to begin at once reorganizing the local auxiliaries. During this past year fifteen auxiliaries were organized

en of them at points where there been no society before the war. fter a seven-year interruption first postwar annual meeting held at Central Church, War-, August 15-19, 1947. Repre-atives from twenty-six congre-ions, ten of them preachers' es, took part. The enthusiasm eagerness to work manifested this meeting was remarkable. y again accepted responsibility part support of Polish deacon-s. Although the greater part of r funds has gone for local re- projects and to cover expenses onnection with the local chapels, r contribution for deaconess port amounted to 16,000 zleties. s sum represents generous giv- in view of the extreme poverty Polish Methodists.

The Conference Deaconess Board revived at the 1946 conference. ree young women were accepted candidates, and studied last year the Department of Evangelical ology at the University of War-. During the summer all three ved as counselors at the chil-n's camps supported by the thodist Committee for Overseas lief.

One of our deaconesses is heading the institution at Stara Ja-nka, in Mazury province, which s opened this past spring, and is eady making an excellent contri-ion to the whole church pro-m. This fine piece of property, merly a rest home for Evangel-l pastors, forfeited to the Polish rernment when the Germans were acuated from East Prussia, was ned over to our church by the lish authorities. We have used during the summer for a chil-n's health camp, young people's embly, and pastors' school. Dur- the fall, winter, and spring it l be used for undernourished l deprived children who will ne for periods of three months at me. At present this work is carried on with M.C.O.R. funds. There is a farm of about forty acres connected with the institution, which our deaconess, with the help of the Mazurian peasants, has put under cultivation. She hopes to bring the place to a measure of self-support, so that the Polish Methodist Church will be able to carry it on after the relief program ends.

Another deaconess is really filling the place of a preacher in Grudziadz where she is supervising the rebuilding of a church, a former German property turned over to us by Polish authorities. Our old chapel there was a complete loss.

In Klarysew, near Warsaw, where our church had a secondary school after the first World War, a program similar to the one in Stara Jablenka is projected and, through the Relief Committee of The Methodist Church in Poland, missionaries of the Woman's Division will have a part. The development of this work has been delayed because the property has been occupied by a children's home under the auspices of the Department of Public Welfare of the city of Warsaw. Just this summer one building was given back to us; we used it as a summer camp for children and young people.

We have given a good deal of time to the organization and distribution of relief sent to Poland by Church World Service and the Methodist Committee for Overseas Relief.

This is a time of opportunity for Polish Methodism. A great social revolution has taken place and the situation is still fluid. Your workers are sobered by the realization that they are part of a movement which may determine the future of evangelical Christianity in Poland.

His Way in Poland

A land that has been hurt and torn
and bleeding,
Is rising bravely for a brighter
day,
Confident and certain that their
needing
Will be supplied, and that the
Jesus Way
Can be carved through the ruin
and the rubble
Of war's disaster; that their
fields again
Will yield new grain among the
shell-torn stubble,
That peace will settle on the
ways of men.

And through their shining faith,
their great endeavor
And with God's help will this
hurt land arise.
New homes and schools will lift,
there will be ever
Tall church spires pointing fingers to the skies.
For God moves forward though the
road be dim
To guide all those who choose to
follow him.

—Grace Noll Crowell.

A Reminder

Did you read the letter of Mrs. J. D. Bragg, Mrs. W. M. Alexander, and Miss Thelma Stevens on page 19. Turn also to page 34. Order Sufficient Commitment Cards for Your Woman's Society of Christian Service. Don't Delay Making Your Voice Count for Peace.

SUMMER SCHOOL OPPORTUNITIES

(*Continued from page 27*)

Pittsburgh Conference—Jumonville, Pennsylvania ..... July 1
Dean: Mrs. H. R. Lewis, 640 Beverly Road, Pittsburgh 16, Pennsylvania.

Camp Inspiration—Camp Aurora, Walworth, Wisconsin ..... July 25-Aug
Dean: Mrs. E. A. Roberts, 908 South Lyman Avenue, Oak Park, Illinois.

Mather Camp (Central Jurisdiction)—Browning Home, Camden, South Carolina ..... June 2
Dean: Mrs. Phyllis Gibbes, 26 Arlington Avenue, Greer, South Carolina.

Methodist Girls' Camp—Idlewild Pines, California ..... July 1
Dean: Mrs. C. L. Crowell, Jr., P. O. Box 54, Hemet, California.

Camp Wyogimisca—Sky Lake, Windsor, New York ..... July 1
Dean: Mrs. Wilton J. Dubrick, 158 Chemung Street, Waverly, New York.

New Jersey Conference Girls' School ..... July 1
Dean: Mrs. William Matthews, 405 West Lake Avenue, Spring Lake, New Jersey.

Peninsula Conference Girls' School—Centreville, Maryland ..... July
Dean: Mrs. A. M. B. Snapp, 402 East Vine Street, Salisbury, Maryland.

Wesleyan Service Guild

(*Continued from page 24*)

conference Guild secretary and see that she has your list of officers. (The printed blank for this purpose is included in your packet of report blanks.) Each week end will include talks by missionary or other workers for the Woman's Division, by the Guild and Woman's Society leaders in workshops, plans for the Guild Expansion Program for the fall of 1948, and good fellowship with other employed women among whom you will find kindred spirits and may make lasting friends.

6. The Vacation and Travel Club of the Guild urges each one who takes a vacation to try to include a call on one of the projects of the Guild and the Woman's Society. If you have a "camera hobbier" in your Guild she may bring back pictures as well as stories for your September meeting.

More Guild members, better informed members, more Christian in their daily contacts, can count for peace and security in this troubled world.

Missionary Materials for Children—1948-49

(*Continued from page 29*)

Picture Map of China,* by Janet Smalley. New work map with insert sheet; 50x38 inches. (Price, 60 cents.)

Other Materials in the Church Press

Child Guidance in Christian Living and the story papers, *Pictures and Stories* and *Trails for Juniors*, will carry articles, pictures, and stories on the China and Puerto Rico emphases, respectively, in the issues for January and May, 1949. THE METHODIST WOMAN and WORLD OUTLOOK will present interesting materials on the missionary emphases throughout the year.

When Children Give—1948-49**

An eight-page illustrated leaflet to help boys and girls understand some of the ways their missionary offerings are used. (Price, 50 cents per dozen.)

Order from United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y. Send a minimum of one-half cent to cover cost of each card, adding something for postage.

(For front of card see page 19.)

Commitment Card

I join with other women in the mobilization for peace.

Name .....

Address .....

.....

Denomination .....

**For additional information consult the leaflet *Missionary Materials for Use with Children, 1948-49.*

Notes to the Reader

REPRINTS AVAILABLE

Because of the request for them and the interest that the service prepared by Mrs. Albert G. Parker, Jr., has for the possible Advance program which will be launched by General Conference, and because of the emphasis on Advance in the Woman's Society of Christian Service, we have reprints available the service on page 22 of the M issue of THE METHODIST WOM Order *The Watchword Is Adva* from Literature Headquarters, Plum Street, Cincinnati 2, O Price, two for five cents.

FUTURE NUMBERS OF "THE METHODIST WOMAN"

We are having many requests information regarding the fut issues of THE METHODIST WOM and gladly share these plans w our readers.

The July-August issue will b special issue dealing with Am ica's Geographical Frontiers wh is the home mission study 1948-49.

The September issue will b special issue dealing with Ch which is the foreign mission st for 1948-49.

The October issue will empha our work in Korea and in the n ing areas of the United States si these are the program topics wh will be current in the fall mon

The November issue will b special issue on The United Nati and Human Rights and will tie with the approved study on Bible and Human Rights.

Many of these issues will carry an account of the great w gathering of the Assembly of World Council of Churches Amsterdam, Holland, August September 4. You will not w to miss any of these issues. T are important to you!

Directory

Officers

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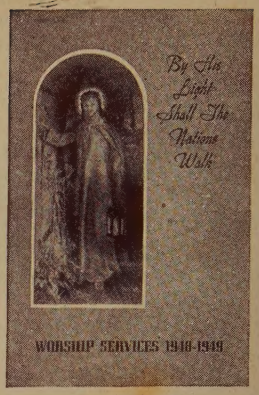

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